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THE ARTS AND SCIENCES, LITERATURE — DEVOTED TO SPIRITUAL PHILOSOPHY — ROMANCE AND GENERAL REFORM.

RAVER-ENG-CHICAGO.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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For the Religio-Philosophical Journal.

HYPNOTISM

As a Means of Education.

After the German of Dr. Karl du Prel.

Kant says: "It is very absurd to expectinformation or elucidation from our reason, and yet to prescribe beforehand in favor of which side this information must necessarily fall." And yet it is just this absurdity that all those make themselves guilty of, who, when entering upon a scientific investigation, start out with the strong presumption that their new experiences will only confirm the already prevalent opinion. Least of all is this presumption justified when the investigation takes place upon an entirely new field of knowledge. The man who while thus engaged, refuses to acknowledge a fact simply because it runs contrary to his accustomed habit of thinking, may be likened to a wanderer in a strange region who asks the way, but then refuses to follow the same, because, insooth, he thought the path lay different.

Hypnotism, because it is a new field, demands in its investigation the greatest impartiality, the greatest freedom from prejudice, and yet hardly have we begun the study of this new phenomenon, before we are confronted by that old, hereditary fault of science—*a priorism*, which either simply serves all that runs contrary to prevailing opinion, or which distorts facts until they fit into its system. Such doubters, who instead of enlarging their system to accommodate the facts, make the facts fit into the system, are exactly like the robber Procrustes, of whom Diodorus relates that he used to lay his victims upon the torture bed,—if they were found too short, he stretched their limbs until they fit; if, on the contrary, they happened to be too long, he simply cut off the protruding members. Procrustes is the prototype of our a priorists.

Since the magnetizer and hypnotizer Hansen gave his public exhibitions in a number of the larger cities, his experiments have been repeated by numerous physicians and professors, and it is now generally conceded that the hypnotizer is able:

1. To call forth in the subject any desired image or idea.
2. To subdue any image or idea that may be present.
3. To preserve this frame of mind in the subject for as long a time as may be desired, even beyond the point of awakening.

Since, however, the art of the educator has exactly the same programme to follow, the thought lies close at hand to make use of hypnotism as an educational means. To educate a person means to implant in him such ideas as shall tend to develop the good, moral and intellectual germs that lie imbedded in his nature, and at the same time to subdue the bad. The educator gives his pupil motives,—tells him why he ought to act in accordance with his good inclinations, why he ought to subdue the bad. This instruction takes the place at a time of life when the pupil is still very susceptible; it is continued for such a length of time until a conduct that shall fit him for his future calling, as a member of human society, has become habit or second nature. The means which the educator employs are friendly instruction and admonition; when it is necessary, he makes use of energetic commands and even punishment.

It is a demonstrated fact, however, that hypnotized individuals, adults as well as children, are far more susceptible to suggestions from outside, than is the case when they are awake. The will power is subdued, the hypnotized individual receives passively what is offered him, and the psychical resistance which his individuality would offer when awake, is now entirely out of play. In the hypnotized subject every suggested image becomes a hallucination, every idea becomes an impulse to act.

No objection, therefore, can be made against the possibility of hypnotic education. Yet it is further to be asked whether such an education is advisable, whether there are not, perhaps, too many disadvantages following in its train. To this latter question we must answer: No! for—

1. The hypnotic sleep is like in kind to the normal sleep, which we enjoy night after night; it differs from the same only in degree.

2. Hypnotic suggestion is like in kind to the normal suggestion of the educator; the only difference is that it is far more effective because the subject is passive.

All physicians who have devoted themselves closely to the snbject, are unanimous that the hypnotic sleep is simply deeper than ordinary sleep,—and that it is not only harmless but even refreshing, like the latter. Every psychologist knows that ordinary sleep presents many analogies to insanity; yet no one would on that account, forbid us to sleep. The opponents of hypnotism allege that it inclines the subject to insanity. And while we admit that persons who have had no experience in hypnotizing, can do great injury, yet physicians who are familiar with the process, deny its alleged harmful effects. Professor Bernheim, for instance, relates of the method of hypnotizing in use in the school at Nancy, that among thousands of subjects not the least accident or harm has resulted (1). To this we must add that the slightest degree of hypnotism, that is to say, that condition which is most like our normal sleep, is sufficient to bring about susceptibility to suggestion.

The normal sleeper receives his suggestions through himself, through the sensations of his organism, and his general turn of mind, which latter factor preserves its influence even during sleep. The hypnotic sleeper receives his suggestions through the physician. Ordinary sleep is autohypnotism of a very light kind; it can, therefore, be regarded as the first step, and may be deepened and converted into the real hypnotic sleep. Noizet, Liebault, Bernheim, and others, often made the attempt of putting themselves in communication with persons in normal sleep, by gently laying their fingers upon the latter's forehead or stomach. Sometimes the sleeper awoke, but when this was not the case the hypnotizer could command him to sleep more soundly, and the command was immediately obeyed. If the arm of the sleeper was then raised up, it remained stiff and cataleptic in the given position,—an indication that the hypnotic sleep had set in (2).

The suggestions, too, are just as harmless as the hypnotization itself. The hypnotizer here proceeds in the same manner as the educator. First, the suggestions must be given in clear and precise words. Persons who cannot express themselves clearly will never meet with success. The suggestions must be repeated several times, and must be spoken in a gentle and convincing tone of voice, although not without authority. It is not at all necessary to bluster or to talk loudly and energetically. In some cases it is well to recite clearly and concisely the motives why the suggestion ought to be followed. In each sitting only one symptom or weakness of the pupil should be attacked, and care must be taken not to bring about confusion by a multiplicity of commands (3).

The method, as we see, does not differ from that of the ordinary educator; at the same time it has many advantages over the latter:

1. The hypnotizer need not speak so earnestly, nor need he recite his motives in such detail as the normal educator.

2. The hypnotic command meets with no psychical resistance on the part of the subject, and makes a much deeper impression than the admonitions of the normal educator; therefore the hypnotic education attains greater results. The command to do certain things; and to leave others undone, is unconditionally obeyed.

3. The normal educator must constantly repeat his admonitions, and yet they often remain fruitless in consequence of the evil inclinations and instincts of the pupil. For the hypnotizer only a few sittings, at the most, are necessary to arrive at a result; often even a single sitting suffices.

Both methods of education, we observe, follow the same programme, except that the hypnotizer chooses a much more favorable time for making his suggestions, a time when the pupil is much more susceptible to the same than when awake.

Both methods of education take for granted that the moral and intellectual germs which are to be developed, are already present, and that the evil inclinations and instincts that are to be subdued, have not yet become very strong. The normal educator cannot convert a wicked pupil into a model of virtue, nor can he make a genius of a dunce. Neither can the hypnotizer bring about such results. But still the limits of possibility are for him much wider than for the ordinary educator. Although the hypnotizer cannot bring about a direct regeneration of the moral substance in a human being, he can nevertheless improve the same indirectly, inasmuch as inclinations which in consequence of hypnotic prohibition cannot develop into action, will gradually die out, purely from lack of employment. The good inclinations, on the other hand, in consequence of repeated encouragement, will lead the way to a good conduct which will gradually become habit, and habit, we know, soon grows into second nature. In view of these facts, therefore, it is only partly true, when it is asserted that the normal educator develops the moral sense, whereas the hypnotizer can bring about only pure legality of action.

The reproach has likwise been made, that hypnotism reduces human beings to mere mechanisms, whereas the real office of the educator is to stir the pupil to self-conscious, personal action, and to let him work out his own improvement, the educator only presenting the motives which should govern his actions.

But this objection is without weight, for the simple reason that the two methods do not at all conflict, nor does the one exclude the other. No reasonable person would wish that the normal education be entirely supplanted by the hypnotic; we would urge the latter only when the normal method has failed. Where suggestions to the waking pupil are of no avail, there hypnotic suggestions are in place. When admonitions fail to arouse the moral energy of the pupil when awake, then this energy should be hypnotically aroused.

The average human being is made np of a mixture of good and of bad inclinations.

Both methods of education, the normal and the hypnotic, proceed on the principle of advancing the good and subduing the bad, in order that they may thus help the former to victory over the latter. It is true that where the moral sense is entirely lacking, while the evil inclinations are developed to an extraordinary degree, even hypnotism can have no success. But persons of such decidedly evil inclinations, and of so corrupt a nature, are, perhaps, not to be found; at all events, they are very scarce.

It cannot be denied that the normal method of education is often fruitless; and that many children have to be given up as incorrigible. Just in such cases hypnotism is in place as the *ultima ratio*, and is surely to be preferred to sending the child to a reform school or house of refuge, the more so as it is to be questioned whether such institutions can effectually better the morals of their inmates.

As we have already intimated, a complete substitution of the hypnotic for the normal method of education would take place only in instances where the latter is entirely fruitless, and should no other result be attained than pure legality of action, this is surely an advantage in so far as these incorrigibles would then be at least socially harmless.

But ordinarily, that is, aside from cases of incorrigibility, the hypnotic education should come into play only as a handmaid to the ordinary method. The greatest difficulties in education occur during the period of development, between the pupil's twelfth and sixteenth year. But just during this time, too, the susceptibility to hypnotic influences and suggestions is greatest.

Hypnotism by no means presupposes a morbid condition of the nervous system. The susceptible individuals are by no means only the nervous; on the contrary, persons of excellent health exhibit a remarkable susceptibility (4). The fact that in the hospitals of Paris, hypnotism is often applied in cases of hysterical patients, has led to the erroneous belief that it always presupposes this morbid condition. But the whole school of Nancy regards its use as entirely independent of this predisposition (5), and applies it to patients of every ward,—for experimental purposes even to healthy persons.

The faults and vices that can be cured by hypnotic means, are not limited to a particular few, they embrace cases of every kind, from the bad habits of the child to the deeply rooted vices of the adult. Besides this, the hypnotic suggestion is not limited to man's moral sphere, but influences likewise the intellect. In demonstrating this, I shall choose my examples exclusively from the reports of physicians, because in view of the well-known skepticism of medical men, their account of the facts may be regarded as reliable and free from prejudice.

Dr. Berillon reports the case of an eleven year old boy, who was not to be dissuaded from sucking at his fingers before going to sleep. After the first sitting, in which this was forbidden him, the parents reported that the boy now and then still felt the old desire but that he always subdued the same, and declared that it was no longer possible for him to suck at his fingers (6). After the second sitting he was entirely cured. Numerous children who bit at their nails, and others who regularly wet the bed, were led by suggestion to abandon the practice,—and Professor Liebault found that the more the practice of bed-wetting had become habit, the more easily it was to be cured (7). This apparent contradiction may perhaps be explained if we consider, that in cases of more deeply-rooted habit, the subject very likely ascribes greater authority to the physician's command, and impresses the same more forcibly upon his memory. And it is not even necessary to assume that this is the result of reflection on the part of the subject, for the knowledge that this command has greater authority, may have been a result of simple thought-transference on the part of the hypnotizer upon his subject. At all events, the fact remains that the strength of the habit does not lessen the success of the treatment.

Children who were so lazy and inattentive at school, that their expulsion had been already contemplated, were induced by suggestion to be diligent and attentive (8). A young man had had the typhoid fever; in consequence thereof, he was for three years so afflicted with vertigo and obscurity of vision, as to be entirely unfit for mental work. This man was cured after only a few sitttings (9). At the medical congress in Nancy, Professor Bernheim reported that a ten year old boy had been brought to him, who was lazy, disorderly and given to sudden outbursts of passion. From childhood he had refused to eat meat. When his parents tried to admonish him, he threw anything he could lay hold of at their heads. He was always at the tail end of his class, and avoided going to school as much as he possibly could. The boy was easily hypnotized, and after a few sittings had improved considerably,—he ate meat and also became very industrious. At the end of eight months he still continued making progress, and the mother reported that her boy was entirely transformed. (10).

Whether all our mental functions can be strengthened through hypnotism is as yet uncertain. Still, in this connection, I wish to mention an experiment which I undertook at my house in Munich, in the presence of several members of the "Psychological Society," and to which I had been led by reading of various instances of somnambulism in which the memory, as was alleged, had exhibited a most remarkable strength. Accordingly, I wrote down twenty-eight Latin and six Greek words with the translations, and this list I gave to the hypnotizer who read them loudly to a hypnotized girl, repeating each word twice. The girl had been commanded carefully to notice the words, so that after being awakened she might repeat them. A half hour after the time of her awakening, the experiment was begun, and it was found that she still remembered seventeen Latin and four Greek words. At the time of reading, the girl had in the beginning listened quietly, then, however, when she noticed that the list was getting to be too long, she had gesticulated angrily, and it was afterwards found that just those Latin words which were read after the gesticulating, were the ones that she had forgotten, although on the other hand she still remembered four of the six Greek words that had been read at the close.

Professor Voisin, in Paris, hypnotized an excessive smoker, who used sixty cigarettes daily; suggested to him aversion to tobacco, and commanded him to smoke only three cigarettes during the next twenty-four hours. In a second sitting he suggested total abhorrence of tobacco, and commanded the subject not to smoke at all. Similar results among excessive smokers were attained by Dr. Berillon (11). This physician also cites the case of a sixteen year old girl who was so strongly inclined to lying, theft and dissoluteness, that it was necessary to remove her from the house where she gave so bad an example to her sisters. Within a month she was hypnotized four times and admonished to improve her conduct. Soon she found strength to resist her evil inclinations and her improvement was so marked that she was again taken up into the bosom of her family (12).

Intemperance is a vice which, as is statistically proven, is constantly, year by year, sending an ever increasing percentage of our population into the prison, the almshouse, and the insane asylum. Against this vice society up to this time has been perfectly helpless. But it would seem that in this field, too, hypnotism is about to achieve the greatest triumphs. Professor Voisin has already cured numerous drunkards and habitual opium eaters. The hypnotic method has also the advantage that the renunciation of an old habit can take place suddenly, without the slightest harmful effect, whereas, without hypnotization, physicians advise only a gradual renunciation, and generally the will-power is not strong enough even for this gradual process (13).

A thirty-five year old man, who was subject to delirium tremens, was brought to Professor Voisin, and in two sittings the professor had entirely cured him of his fondness for drink. After two years a relapse had not yet set in (14). Dr. Ladame, of the University of Geneva, radically cured several inebriates who had already been given up as hopeless cases (15). Professor Forel, a member of the medical faculty of the University of Zurich, treated four patients between the ages of 30 and 40 years, who were suffering from chronic alcoholism and delirium tremens. Three of them were entirely cured; the fourth was unwilling to undergo the treatment and escaped from the institution. Later on, however, his wife informed Professor Forel that her husband energetically refused any other drink than water (16).

It is an old saying that habit becomes second nature. Especially is this the case where the habit has been delivered from one generation to another, according to the law of heredity. The surest test of the hypnotic method, therefore, would be to see in how far it is successful in subduing natural instincts. Experiments of this kind would be the more unobjectionable as they could be made upon inferior animals; and since they are not outside the limits of possibility, I should seriously recommend the idea to experimental psychologists. I know of one report, too, that goes to strengthen my proposition. The physicians, Binet and Féré relate a strange practice that the peasants of Caux have with their poultry. If the hen lays her eggs in a nest that she herself has chosen, and the peasants wish that she shall hatch ont the eggs of another nest; they simply hold her head under her wings and then swing her to and fro a bit. This swinging sets the hen into a condition of hypnotic catalepsy. She is thereupon placed on the new nest and when she awakes the old nest is entirely forgotten. In the same way hens which have never yet shown any disposition to lay, can be brought to do so (17). In view of these facts surely, it seems as if the natural instincts of the animal can be modified by means of hypnotism.

The practical application of hypnotism to education is a rather paradoxical proposition; but every truth was paradoxical when first discovered, and every truth loses this character only in proportion as it gains a place in the routine of our habits of thought. The more difficult the task of accommodating the new truth to the prevailing system, the more productive of good will the corrective measures be, that must be applied to the old system, in order that it shall admit the newly acknowledged truth. It is not the chief end of a system to remain fixed and rigid, but to accommodate itself, by gradual changes and transformations, to the real condition of things.

Society long ago recognized, that where social errors are to be abolished, the beginning must be made in the work of educating the rising generation. From the perusal of the book-publisher's catalogues we can gather the proof that in the field of pedagogics more new books appear than in any other branch of science. But just this wealth of literature is again a proof of the instability of pedagogical principles, and it is not to be denied that the practical results are entirely out of proportion to this wealth of material. Unless help is brought in some way or other, unless entirely new methods and ideas are introduced into the science of Pedagogics, we can expect nothing else but that the already increasing proportion of offences against the penal code will continue, and that we shall be compelled constantly to increase the number of our prisons and reform institutions. Since, however, poisonous weeds are by no means destroyed by constantly cutting the sprouts, we ought earnestly consider whether evil inclinations cannot be subdued during childhood, before they develop and lead to conflict with the laws. And for this purpose hypnotism seems to be just the proper means; it offers the basis for a science of mental and intellectual Orthopedy, which sooner or later will take up its place as a worthy companion of its sister Science,—bodily Orthopedy, and which, we hope, will effectually put an end to the constant increase in the number of our prisons.

Now, as to the objections. It will be said, I know, that the idea of a hypnotic method of education is still too young and of too uncertain value, to be put into practice. But the truth is that the idea is already a century old, and has given rise to such a number of pamphlets, reports, etc., that several years ago, when I wrote a long essay upon a kindred topic (18), I was able to gather all materials exclusively from these older reports.

It will be said, too, that the frequent application of hypnotism tends to produce sickness and even insanity. But the proposed method would by no means require a frequent application and, what is especially to be noted, harmful effects result only when the manipulator is inexperienced.

Finally, the physicians who apply the hypnotic method will be subject to the same moral attacks in the future that they have been obliged to bear in the past, where it has been said that they take upon themselves a very heavy responsibility. We can silence such opponents no better than by citing the words of Ladame at the medical congress in Nancy: "Society is responsible for all the children which it lets go to ruin, because it lacks the will to save them. Those who are to be held most responsible, are the egotists, the skeptics and pessimists who let things go, and who, not satisfied to occupy this passive position which in itself is dangerous enough for a live social organism, even try to paralyze the efforts of those who work and act and believe in progress"(19). G. C. E.

(1) Berillon, de la suggestion et de ses applications a la pédagogie. Paris, 1888.
(2) Revue de l'hypnotisme, I., 135.
(3) Revue de l'hypnotisme, II., 173, 174.
(4.) Revue II, 179.
(5.) Revue II, 181-199.
(6.) Revue I, 218-220.
(7.) Revue II, 176.
(8.) Revue II, 177.
(9.) Berillon de la suggestion, &c., 14.
(10.) Revue II, 178.
(11.) Revue II, 220-221.
(12) Berillon—de la suggestion, etc., 12.
(13) Revue I, 161, 16
(14) Revue II 52
(15) Ibid. II, 122.
(16) Correspondenzblatt fur Schweizer Aeozte' August 15th, 1887.
(17) Revue I, 364.
(18) This essay appeared in "Wissenschaftliches Fachblatt der Wiener Allgemeinen Zeitung." 1887. Nos. 2463, 2464, 2467.
(19) Berillon, de la Suggestion, etc. 4.

Jacob I. Tome of Port Deposit, Md., who recently announced he would give $500,000 to endow a seninary where boys and girls can be taught to earn an honest living, has materially expanded his scheme. He will set apart $2,000,000 as an endowment fund and will erect buildings sufficient to accommodate at least 500 poor children, where they can acquire a practical education to fit them for the duties of life.

C. R. Herr, of Stamford, N. Y., is said to be the possessor of the gold watch which Maj. André of Revolutionary fame offered as a ransom to his captors if they would let him go free.

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY INQUIRER.

6. The Spiritualist movement of to-day may be likened to a beautiful edifice composed of a framework of facts, clothed, for the most part, with the fond hopes and fancies of the yearning human heart, resting on a foundation of shifting sands,—fraud and deception,—here and there a pillar of adamantine fact supporting and saving the whole fabric from collapse.

The great need of the hour is to firmly establish the reality of this beautiful, but tottering edifice of the soul; reduce theorem to axiom, possibility and probability to indisputable certainty. In other words we want and must have "proof palpable" that the phenomena of modern Spiritualism are what they purport to be: proof absolute that when a man die he shall live again.

"Doubting Thomas" needs must put his fingers into the nail prints, and thrust his hand into the Savior's riven side ere he could accept his identity, and the increasing enlightenment of the ages seems only to have confirmed the wisdom of his requirement. It has grown useless to longer command, "Have faith and believe," despite the senses to the contrary. In the very teeth of the terrors of damnation and everlasting hell-fire, and the horrors of the inquisition as well, skepticism has steadily and stealthily increased and multiplied until the faith of the agnostic may almost be said to be the faith of the nineteenth century. The progeny of Thomas, the doubting, has spread over all the enlightened portions of the earth, to the crowding out of that of the ready faithful. Incredulity has usurped the olden throne of Credulity and is fast strengthening his reign.

In this state of affairs it is useless to ask and expect the majority of the more intelligent people to accept the phenomena of the séance room with its generally present "fee-fo-fummery." The great drawback to them is the conditions of darkness or semi-obscurity, conducing to uncertainty at best, and favorable to and fostering fraud and deception. A medium may be bound hand and foot, his clothes sewed to his chair, and moreover his hands and feet placed in tubs of flour, and yet, if favored by darkness, the recollection of the fruits of many "catching and match striking bees," completely nullifies the whole. We may feel the pressure of hands where none, corporeal, seemingly were possible; may have instruments played floating above our heads; may even have facts whispered us known to none but ourselves and the dead, and yet if we cannot see,—are deprived of the assistance of that regent of sense,—we will doubt and be troubled. Phenomena, and startling phenomena, too, have occurred in the séance room in broad daylight, and certainly can again. This class of phenomena, outside the realm of mere faith and supposition, is the prime want of Spiritualism. If, however, we must suffer the conditions of obscurity, let every test possible to convince the other senses be applied, and applied most vigorously.

Inseparable from, and, indeed, the chief requisites of, the doubt-satisfying phenomena of the pure and honest séance room, are pure and honest mediums. A tree, now as of old, is known by its fruits, and conversely the fruits by the tree. Men cannot "gather grapes from thorns or figs from thistles," now more than formerly, and it is equally as inconsistent to expect good psychic fruits from a tree gnarled, ill-flavored and rotten at the core. A medium, morally ill-flavored and rotten and mentally dark, may, and does, give forth genuine spirit-manifestations, but alas! of what quality? No wonder the superpious have ascribed them to the devil, and very properly tabooed them! A man, a defaulter, drunkard, and bigamist, or a woman, lewd and intemperate, may be truly mediumistic, but it is always of the lowest order and, therefore, undesirable, and no meat fit for the palate of those wise and discreet. Therefore it is above all necessary for the advancement of the Spiritualist cause, that mediums only of sterling repute be encouraged, and those otherwise severely weeded out.

Because a medium has once possessed an unblemished reputation, should not and must not be considered a guarantee of his always remaining so. Mediumship seems to be a great tax upon the moral energies and sensibilities, as much so as alcohol or opium—many mediums beginning with spotless characters, going step by step down to lowest moral perdition. The recent farce of the Fox sisters, who have bartered their birthright for a worse than mess of pottage, is a frightful example of this in question. Therefore no medium, or his manifestations, should be trusted *a priori*, but be questioned as scrutinizingly as if never tried and tested.

Besides honest mediumship, both as to medium and phenomena, there is something else the welfare of Spiritualism badly needs. This is honesty in the reports of the phenomena witnessed by the sitters and the Spiritualist press. Many persons are so biased, so determined to be convinced, that the most glaring fraud, to others, will pass unnoticed by them, and be given forth as most startlingly genuine. Then there is another class who, natural liars, will report wonders never seen, just for the sake of being sensational, and there are journals ready to give their baseless tale wider spread. But the largest and most hurtful class to the cause are the apologists; those seeing or aware of dishonest manifestations and disreputable mediums, but withholding their knowledge, or, if giving facts, palliating them in every way possible. Some of the most shameless frauds and impostors are thus directly or indirectly given support and enabled to ply their unholy avocation of shameless traffic in the heart's holiest emotions. This is folly the most culpable. If the cause of Spiritualism cannot stand before the all-pervading ray of truth, of what use or avail is it, and why strive to bolster it up by apology? Honesty in this, as all other cases, is the best and only successful policy. If a fraud is detected, let it be at once exposed; it will be far better for the cause that a friend decries it, than if left for an enemy, for denounced it will be. Besides a thousand detected and denounced frauds can not vitiate one rigorously tested and genuine phenomenon of spirit return.

A first and most important step towards bringing about these desired ends, is organization. The want of this is the great drawback to the cause of Spiritualism. The country is overrun with Spiritualists, every church is permeated with them, and yet one scarcely knows of the existence of the other. What is wanted and must be, are little nucleuses of avowed Spiritualists in every city and country neighborhood, giving their moral and financial support to the cause, and to which the more timorous may attach themselves and avow their faith. In this way not only may the cause be strengthened numerically, but, many working as a unit and clasping hands with those across death's river, all doubts may be removed and Spiritualism stand forth, as it is, a beautiful and undisputed fact.

7. The word psychic, or psychical, is derived from *psyche*, Greek, soul or spirit. Psychic, therefore, means soul, or of the soul; and psychic laws are those relating to the soul, its various conditions, relations, etc., especially as regards the human family *in corpore*.

These psychic laws, multiform as they are in substance and effect, may be briefly and crudely summarized as teaching: First and chiefly, the indisputable immortality of the soul.

While the immortality of the soul may be looked upon by many as a foregone conclusion from its very ancient holding, strengthened, moreover, by so-termed divine revelation, such is not and never has been the case. Man very anciently did reason out an existence beyond the grave from "a pleasing hope, a fond desire, a longing after immortality," even from out the depths of paganism. This hope, desire and longing further voiced in many of the so-called revelations, Bibles, have had undisputed sway over the more enlightened portions of the earth for thousands of years; and yet in all ages, climes and tongues, there have been thousands who have not only doubted the existence of the soul, but have derided even the theory; and these doubters have not been confined alone to "outsiders," but among those classed as believers in revelation. As science and the reign of intellect over the emotional nature have advanced, materialism, which credits only the senses, reason and the established laws of nature, has buried it so deeply in doubt as to almost extinguish the precious belief. Against this rapidly growing flood, revelation offered no barrier, but was pooh-poohed away as mere chaff, which much of it is. Visions and dying exclamations counted for but little more, while the well known transition of the caterpillar from the grave of the cocoon, was declared a too material change to base man's birth from the grave upon. Into this densely gathering gloom glimmered forth the little light of the Rochester knockings, and the boastful van of materialism, too often synonymous with sensualism, was called to a halt. An unseen and uncorporeal intelligence spoke from beyond the "valley and shadow of death"; spirit spoke with matter; the grave was wrested of its victory, and the immortality of the soul was established by tangible evidence. The fruits of clairvoyance, clairaudience, slate writing and materialization are only the waxing rays of this little taper which is destined to illuminate the world.

Secondly, undisputably a reward and punishment hereafter for the conduct of this life.

With the immortality of the soul vague and in doubt, reward and punishment hereafter was still more shadowy and uncertain. Always held in doubt, and but half believed in by its believers, with the growth of materialism grew the belief that man's responsibility ceased with the dissolution of the body, and to-day a large part of the more intelligent hold that at death they lie down with the brute and are no more. Even within the orthodox church, where once the fires of hell nearly obscured the gates of paradise, creed has accommodated itself to outside liberalism until now these fires may be said to be nearly extinguished, while Beecher, just before his death, very accommodatingly found "standing room in heaven for even the vilest." Heaven was no less vague than hell, every creed and almost every people fashioning one to suit their whims, from one filled with dark eyed houries, to a city paved with pure gold where the eternal employment of the ransomed was playing on harps of pure gold. So all future reward and punishment practically given up, nothing was left in restraint of men's evil passions but frail human laws, administered by courts erring and corruptible.

Thirdly, as a man lives the greater part of his days in this life, so he is born into the next, no violent transitional changes, except as to mere form, occurring.

Even when the old orthodox hell was the most believed in, its terrors and heaven's allurements were rendered well nigh futile as to regulating human conduct by eleventh-hour salvation and dying-bed repentance. Man was taught that, barring accidents, he could live a long life of vice, shame, cruelty and oppression of others with impunity, if he repented and put his trust in the Savior just before death. This really put a premium on vice, the rascal having "a corner" in all happiness,—living a "good time" of it in this life, and, through repentance, inheriting a crown of gold and highest angelhood after death.

Spiritualism has taught the folly of this, sounding no uncertain note of warning. As one makes his bed in this life, so must he lie in the hereafter, be it of down or thistle. If a man lives the life of a brute here, he awakes a brute over there, and is irresistibly drawn into the society of his fellow brutes, where there is, indeed, "wailing and gnashing of teeth." The blessed hope is indeed held out that through thorough repentance and reparation in as much as possible, the lost soul may slowly progress upward; but it is only amid great travail and in ways devious and not well understood at present. The dread judgment book records are written upon the parchment of the soul itself, which is its own judge and executioner, and there is no mediation or escape possible.

Fourthly, that we are constantly encompassed by unseen intelligences who are cognizant of our most secret thoughts and deeds.

While we are warned in revelation of "An eye that never sleepeth," which looks into men's most secret thoughts as well as deeds, this, like the state of hell and heaven, were not credited, was never fully realized. Spiritualism leaves no doubt that we are attended constantly, whether at midday or midnight, asleep or awake, in society or solitude, by spirits who look into our hearts and deeds the most secret. Nor are these watchful eyes those of an abstract, far removed deity, but those of loved ones passed over the river of death, who rejoice at our well doing, shedding bitter tears when we go astray. Father, mother, brother, sister, wife, child, and sweetheart are our spirit monitors, the veil between spirit and matter alone separating us.

What are, or would be, the effects of a full knowledge and realization of these psychic laws, embodied in Spiritualism, upon the conduct of mankind?

The scope of the question is too great to be more than briefly outlined in the space allowed an article of this kind; volumes could be written on the subject without exhausting it. Family, society and government would be revolutionized, and the fabled millennium, so long looked forward to, would be realized.

And yet the change need not be phenomenal as to time of occurrence, change of human nature, or worldly environments.

Let men once but fully realize that this life is but a school where the soul is educated for a higher, broader, better life beyond, and much of the heartless, godless strife for wealth, fame and position would cease. Government would be more rightly administered, bloody wars, scheming statecraft and oppression of the people for a favored few would be at an end. Rulers would not only be deprived of much of selfish incentive to wrong, but the certainty of retribution beyond the grave, where the oppressor will be oppressed, ruler ruled by his wronged subjects, would effectually deter them.

The wrongs of social life, its deceit, vanity and impurity will cease as well. What man of wealth will dare oppress a poor but worthy man, when that man, through superior intelligence, disposition and purity of character may be above him in a future life, and able to mete back to him as he here metes out? What miser will extort and hoard up his illy-gotten gold when he knows that every dollar so amassed dwarfs and deforms his soul and sinks him deeper into eternal darkness and misery? What belle would feed an o'erweening vanity on fine array and flattery; simper and flirt, and lastly barter her person for gold, if she knew that such conduct was dwarfing and deforming herself in an everlasting future life? What will check the libertine in his career of shame, compared to the knowledge that the bloated faces and ribald jests of his lewd companions will forever follow him in a hell of licentiousness beyond the grave? The grog-shop keeper, conscienceless as he is, will not likely ply his unholy occupation longer when he is assured that the wretched creatures he robs, and the pinched faces and gaunt forms of their suffering wives and children, will follow him into eternity. The murderer's hand will pause uplifted when he remembers that though he escape the penalty of human laws, those divine will sentence him to the bloody hell of the Scyllas and Neros, with their victims' faces haunting them. The knowledge that a man, quarrelsome and contentious with his neighbors and family, will be doomed to endless companionship with his ilk hereafter, may well make one prone to the fault, pause and consider his course.

A more perfect knowledge of the psychic laws will improve our family relations. The sexes will be more discreet in their choice of life companions, marrying less through passion and fancy and more through proper affinity, and will be more circumspect in their marriage relations, making divorce the exception rather than almost the rule as at present. If a mistake in choice has been made, the parties will bear and forbear, knowing that they are joined only for this life, and that the crosses they patiently suffer here will only make brighter their crown of perfect happiness in the Summer-land of spirits. They will especially be more careful what spirit they plant in their children through their moods and passions, laboring more carefully and judiciously to rear them, knowing that they have immortal souls in their charge to mar and make perfect, and whose vices and virtues will affect their eternal happiness.

Nor will the psychic laws alone deter men from crime, and shame and folly by the certainty of future punishment.

The fact that he is watched over and surrounded by the pure spirits of mother, sister, wife or daughter, will often deter a man from a life of libertinism when nothing else will. What man will rob his employer or defraud the fellow-man who trusts him, when he feels his revered father or preceptor who strove to instil precepts of honor into his wayward mind, standing by him? In moments of temptation and trial the consciousness of these spirit presences will strengthen the weak to resist evil and bear adversity as nothing else will. Through dreams, intuition and tangible whispered words they will advise, comfort and cheer the loved one toiling under a fleshly burden of care, grief and despondency.

But more than to deter by fear of future punishment or spirit surveillance, the psychic laws incite to lives of honor, purity and usefulness by the promise of certain reward in the Spirit-land. More than harp and crown of gold of Jewish paradise, Spiritualism promises to its faithful children in reward of crosses manfully upborne in this life. A man may be poor and oppressed, living in a hovel, feeding on husks and clothed in tatters, and yet he may be surely and swiftly building a mansion in the Spirit-world far beyond the splendor of that of earthly king; and when bowed down with bereavement, what a comfort to the anguish-riven heart to know or to feel that the loved and lost one is bending over us, is but removed from our sight and that we will meet and greet her in a glorious Summer-land where death and parting are no more.

These are some of the fruits of the psychic laws as embodied in Spiritualism. The seed is sown and struggling hardily upward through stony and unfavorable soil, which when cultivated as it should and will be, will bring forth such glorious yield. It is the marvelous tree of life seen by John at Patmos, whose varied fruits were for the feed and its leaves for the healing of the nations of the earth.

INQUIRER.

Illiopolis, Ill.

The Dutchess of Rutland is a constant contributor to several magazines and bargains for her pay as closely as any ordinary literary hack. All that she earns, however, she sends to one of the London asylums for the blind. She is wealthy, or rather her husband is, even for a Duke, and few women in England can claim to be more thoroughly happy than "Her Scribbling Grace," as the Princess of Wales smilingly christened her one day at a Buckingham Palace drawing-room.

John Bright, the English Quaker statesman, who appears to be gradually recovering from his serious illness, has an inordinate passion for smoking. When he is well he is rarely ever without a pipe or a cigar in his mouth. He has been all his life a lazy man. He once said to Justin McCarthy that his great and yearning desire was a passionate love of doing nothing.

Bonanza Mackay presented his daughter-in-law, the Princess Colonna, with $50,000 for a New Year's gift.

Louisa de la Ramée received the name "Ouida" from her baby sister, that being the nearest the little one could come to Louisa.

ROBERT ELSMERE.

A Review by Two Prominent Spiritualists.

Abstract of an Address Delivered by J. J. Morse, "Under Control," Before the First Society of Spiritualists, Philadelphia, Pa., on Sunday Evening, January 13th, 1889.

Theocracy is the expedient of the untrained to explain the phenomena of existence, natural and human. In time it becomes a lash in the hands of the tyrannical to enforce subordination to their own claims. History is the experience of humanity, in which are mingled fact and fable; criticism is the aid by which the intelligent strive to dissociate tradition from fact, invention (romance) from reality. Books are the imperishable monuments upon whose tablets are inscribed the records of the race. The copyist of the monastery is to-day displaced by the compositor at the case. Guttenberg and Caxton rescued literature from monks and minstrels, and though the glamour of poetry be absent, yet the gain in correctness more than compensates.

The novelist is at times more important than the critic or the dialectician. Thoughts presented in a popular form become the inspiration of the multitude. The immortal Tinker of Bedford, in his "Pilgrim's Progress," reaches more hearts to-day than all the clergy of his time did then or since. The "novel with a purpose" is often sneered at, sometimes justly, but it, nevertheless, frequently serves a purpose, which is as much aided by the opposition it excites, as by the merit of the story told. To-day certain sections of the Christian ministry are alarmed that the press has again poured forth a book they seem unable to appreciate or answer. Again, too, a woman, its author, Mrs. Humphrey Ward, throws an apple of discord into the camp of orthodoxy, and her creation, "Robert Elsmere," seems as unwelcome to the staid ministers, as was Banquo's unbidden presence at Macbeth's feast.

Why this fear of a woman, and a novel?

Simply because it puts in concrete form, and discloses to the light of day, the floating, yet secret thoughts and struggles in the mind of intelligent orthodoxy throughout christendom to-day. "Elsmere" is but a type; his "struggle" the portrayal of the advance of Rationalism upon orthodox strongholds; his final "conclusions," but represent the drift and result of modern enlightenment; in religious thought, his closing "labors" but express the popular idea that it is better to labor for this world's good, whereof we are certain, than waste valuable time about another whereof we are uncertain. Elsmere banishes the "incarnation," "inspiration," "resurrection" and "miracle" from his cultus. Enlightened Spiritualists have traveled the like road long since. Also have they, their best thinkers at least, constantly urged the need of present intellectual, moral, and social reform for all classes. Instead of a special inspiration from a personal power, Spiritualism insists upon an universal inspiration for all peoples, in all times; instead of a special resurrection in one case, never fairly proved; and opposed to all experience, the Spiritualists assert translation for all, the "dead" physical form being abandoned definitely. Like all advanced thinkers the Spiritualists see universal law, not miracle, even in the most inexplicable fact or occurrence. Hence, in these matters "Elsmere" tells the liberal thinker or the Spiritualist—nothing!

On the great question of immortality Elsmere is dumb. Why? Because the advance school of Christian thought is itself silent, or but discreetly curious. Here again the Spiritualist is in advance.

The great hope of Elsmere is: "to reconceive the Christ." For what purpose? Better reconceive our estimate of the humanity about us. Religions have a right to their heroes, but within their own limits only. The heroic belongs to no particular age or people. Let us have the true character of Jesus, not "Christ," and as he was human, and of times far different to these, let us not cast a false glamour about him still, and to retard even the true enlightenment of the Christian horizon.

Ably written, an excellent story, its central characters admirably drawn, the book should be read by everybody. It is a tide mark of to-day. Spiritualists accept its liberalism, as they have done for many years. They may justly regret that "Elsmere" fails to see in their movement an important factor in his own cause. The clergy—some of them—may fear this book but its central figure may teach them many stern, but needed lessons, least of which lies in his honesty in refusing to eat the bread from a communion he had outgrown.

WALTER HOWELL ON ROBERT ELSMERE IN THE LIGHT OF MODERN SPIRITUALISM.

Every liberalist must sympathize most deeply with those yearnings of the soul for a more rational expression of the religious sentiment, as voiced in that well-known and much discussed book, "Robert Elsmere." There are a few points worthy of consideration in relation to those doubts which are common to the progressive minds of our age. We must guard against ultra-rationalistic tendency which heeds not the whisperings of the spirit or the voice of intuition. We are too apt to allow the pendulum of our thought to swing as far in the direction of an unyielding skepticism, as its former oscillation was in the path of credulity. Like many others, Elsmere begins by ignoring the validity of miracles. Of course, to the cultured mind there is no such thing as miracle! Every effect is traceable to a cause adequate to its production. The moment this position is taken, there is danger of overstepping legitimate boundaries of human knowledge by venturing to assert what is, and what is not possible within the domain of nature. The definition of the word miracle is, "an act, or event beyond human power, or the production of a phenomenon which transcends the possibilities of nature." Taking this definition, then, one readily concedes that, seeing nothing can occur save in obedience to natural law, nature is obviously equal to all emergencies. If, therefore, a miracle is something transcending or interfering with the laws of nature, we must rule such so-called occurrences out of the court. Immediately there follows a banishing of everything which the mind thinks comes under this head. Whenever anything of an occult nature is said to take place, the lip is curled, the nose elevated, and the eye eloquently expresses an intellectual superiority and the expressive pshaw! is heard. I beg your pardon, O giant in intellect! but will you kindly inform me as to the extent of your knowledge concerning the laws of nature? Do you know all the laws of nature? If not, then pause before venturing to assert what is or what is not possible!

The mere tyro in spiritual science is made aware of the daily encroachments upon the so-called unknown, and the seemingly unknowable. Lo, we stand in a hall of magic where transformations surpassing in power and grandeur the production of Aladdin's lamp are being presented to our view. We can scarcely say that this or that is beyond human power or transcending natnre! Ignorance stands in awe and utters the word miracle, while enlightened minds investigate in the hope of finding out the secrets of nature, and when discovered exclaims: "Intelligent law and order reigns, not blind chance or whimsical supernaturalism!"

Whilst endeavoring to unfold our minds and banish mystery after mystery, let us not forget that we have not reached the ultima-thule of wisdom; there are still "things in heaven and earth not dreamt of in our philosophy."

If the thousands of anxious minds in the sphere of the Elsmere thought were to investigate modern Spiritualism, they would find an interesting field of research that would modify their views regarding the marvelous occurrences in ancient as well as in modern times.

Inspiration is also involved, and to that question we will turn. By the more advanced thinkers in the church, the doctrine of inspiration has been modified, and they no longer believe in plenary inspiration. Where is inspiration to be found? Is it in the antiquated manuscripts of Judaism or Christianity, or the sacred books of India or Egypt? No! These may in a measure record what inspired men of old inbreathed; but inspiration belongs to the living! If one possesses the capacity of an Isaiah, a Peter, a John, a Plato, a Shakespeare or an Emerson, that one will thrill with kindred thoughts and feelings, whether the books they left behind be known to them or not. It is the living lungs that inspire, and those only whose spiritual lungs dilate with upper airs are truly inspired.

Perhaps the greatest objection the orthodox church has to Robert Elsmere is the way in which the hero ultimately discards the doctrine of the divinity of Jesus. To do this he, of conrse, must also overthrow the doctrine of the trinity as believed by the orthodox. Would any one for a moment believe the doctrine of the trinity in its tri-personal form, if he would reflect intelligently? To say that there is one person, the Father, who is Almighty; another person, the Son, who is Almighty, and another person, the Holy Spirit, who is Almighty, (and yet there are not three Almighties but one Almighty), is in my humble opinion an almighty contradiction!

It is improbable that any enlightened Spiritualist who accepts any idea at all of Deity, would object to a philosophical conception of the trinity. It is this repulsive anthropomorphic tri-personality which the cultured mind rejects as untenable.

Every oriental system has evolved a trinity: Chrisna, Vishnu and Siva, of India; and Osiris, Isis and Horus, of Egypt—these are familiar examples. So the doctrine is by no means original with Christianity. No doubt they possess an esoteric significance which when revealed make them understandable. None of these, however, as far as I know ever imposed so unreasonable a dogma upon the human mind as the impossible trinity of the Constantinean era.

Those of us who seek to unveil rather than iconoclastically demolish, can perceive a principle of truth underlying the perverted doctrine of the trinity. It is this infinite wisdom, power and love which constitute the one Infinite Being we call God. It is not wise in us to try to define in words our idea of the Infinite, for if the totality of language will not satisfy the soul's apprehension, surely the parts of speech will not suffice. The man who refuses to define his conception of the Infinite is sometimes called an atheist; but is he not rather the greatest atheist who ventures, seeing that the very effort finites him in our thought? It is not enough that we arrive like Elsmere to a belief in one God, but even the Unitarian conception, as expressed by the Channing school, needs enlargement.

Now as to the divinity of Christ. It is not my intention to rob him of one iota of his divinity. At the same time I will not deny my own divinity, or yours, dear reader. I cannot concede an imperfect or partial manifestation of God in the flesh! Hence my belief is that God was, God is, and God ever will be manifested in the flesh of a universal and infinitely progressive humanity. That Jesus as far as we can glean anything about him, was a most sympathetic, exemplary and self-sacrificing man, one in whom the divine nature shone through almost unrivalled, if not entirely so, we are willing to acknowledge. Not that others have not left us more accumulated knowledge; not that he really suffered more than some other avators before him. Others, too, have done as much as he, perhaps, but he excels in the quality and spirit of that which he did. May we not learn from him how to do the lowliest work divinely? When I contemplate that sublime humanity, see the strength and meekness, the gentleness and power, the worldly poverty and heavenly wealth, the states of exaltation and humiliation embodied in that one ideal life, I am compelled to bow before it with feelings of deepest reverence and love.

In denying the absolute divinity of Jesus, there goes along with it the atonement in its substitutional form, and, of course, the fall of man, predestination, eternal punishment and kindred dogmas, which may be regarded as "the soul's diseases incident to an infantile condition;" but in their place we find the fall of nations, ruin of empires, ultimate restoration of all mankind to happiness and heaven, and an eternal march towards the Infinite, with whom we may daily come into closer relations.

Mrs. Cleveland will receive $120,000 as her share of the Folsom estate in Omaha.

Queen Victoria has at length consented to relax the regulation which has hitherto ordained that all ladies attending afternoon receptions at court should wear low-cut dresses.

Count Herbert Bismarck is said to be responsible for the present disturbed condition of Samoa. He has made the affairs of the latter his pet hobby, and has devoted much attention thereto. Indeed, the head of a large Humburg firm who has been a resident of the Samoan Islands for many years, and who during the recent Samoan troubles had an interview with Count Herbert, remarked: "I felt as if I had been talking to somebody who lived on the islands."

Parker Pillsbury of Concord, N. H., the colleague of Garrison and Phillips in the early anti-slavery movement, said to a Boston reporter the other day: "I never voted for President or Governor in my life, and for forty years I have never attended a town meeting. In fact, I never voted but once in my life, if I recollect rightly, and that was for a Democrat for Selectman. Not because he was a Democrat, but because he was a good man."

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

THE "DUMMY" WOMAN.

As there are certain figures made up of wire and painted pasteboard used by merchants to display their goods upon, which are called "dummies," I think that the most fitting title for the strange creation of masculine imagination which floats constantly through ephemeral literature of all sorts; a pale, impalpable sickening ghost of a thing which men call "woman," but in whose lineaments no woman recognizes her own features nor any man the woman he calls "mother" or "wife." It is of this creature that such things as the following, which I just now read in a newspaper article giving a description of one deceased woman's good work, is said: "Usually women depart from the world without leaving anything behind them except the memory of their amiability." Yes, the "dummy" woman is "amiable." She is frivolous; she is incapable of deep thought or sentiment; she is vain, talkative, and discursive; she has no aptitude for "business;" she cannot keep a secret; she is jealous of her sister women, and incapable of true friendship; she is invariably fond of dress, show, and sham; she is transparently hypocritical; she is easily imposed upon; is mercenary, yet soft-hearted; has neither physical nor moral strength; is hopelessly at sea in mathematics; has "convictions" and "intuitions," but neither logic or reason.

This is the sort of dummy, the woman of straw, who serves to point the rather dull wit of the newspaper paragrapher, who inspires the penny-a-liner's columns, who "adorns the tale" of the sentimental moralist, who is part of the stock in trade of the society novelist, and the object of every third-rate poet's gush and plaint; to whom the preacher's sermons on home and family duties are addressed; and whose charms, and woes, and weaknesses, add the necessary touches of pathos, if not bathos to shrewd if commonplace, lawyer's pleas.

But who ever met such a woman in real life? Not the man whose wife's business tact has saved him in an emergency from bankruptcy; nor he whose interests are furthered by his wife's self-denial; nor the wrong-doer whose secrets are in the safe-keeping of women friends; nor he who has been brought back to the safe path of honor and duty by woman's prayers and pleadings; nor he whose moral and business shortcomings are hidden or paid for through a woman's generous self-sacrifice; nor he who leads a life of pretentious sham in the face of the silent rebuke from sad womanly eyes; nor the woman who betrayed and deserted by man finds help and uplifting friendship bestowed by sister women, sometimes by fellow-sufferers from "man's inhumanity" to woman!

Do we find any likeness to this weak, easily swayed "dummy" in the philosophic fiction of a George Eliot, or George Sand; the sound reasoning of Harriet Martineau; the classic verse and humanitarian spirit of Elizabeth Barrett Browning? Do we find anything akin to this sickly "amiable" being in Elizabeth Fry, Florence Nightingale, Dorothea Dix, in the hospital ministrations of Louisa Alcott or Mary Livermore? Do we find mathematical inaccuracy in Mary Somerville, in Caroline Herschell, or Maria Mitchell; physical weakness in Ida Lewis, or the devoted wife of the explorer Sir Samuel Baker, or Mrs. Brassey; lack of business ability in women like Mrs. Frank Leslie, Madame Demorest, and many others; or moral courage in such women as Rosa Bonheur, Harriet Hosmer and Anne Whitney, or in the diminutive Indian, Pundita Ramabai, and her sweet martyred cousin Anandabai Joshee; or evidence of either physical or moral cowardice in such women as Lucretia Mott, Mrs. Stanton, Lucy Stone, and Susan Anthony? Do we find this "dummy" type of womanhood in the women who hang out doctor's signs at every corner, and haug up their well earned medical diplomas in their offices; in the few women who dare to appear as accredited lawyers in our courts; in those who are at the head of colleges and schools, and those who lead business enterprises, as well as those who travel fearlessly alone over the country to fill their lecture and business engagements, or in the women busy in the thousand industries of life?

And the newspaper writer through whose pen this "dummy" woman is perpetuated, is oftentimes given his brightest inspirations by the real woman who has him and his household in charge; and the penny-a-liner would resent as an insult the intimation that the flabby heroine of his delineation was modeled after the mother of his boys; the society novelist would sneer at the idea of his being fool enough to wed such a woman as his hero is represented as being in love with; the poet submits his latest effusion to his dearest woman friend with a smiling apology for the sort of women the poetic public demands, and which he has to supply to order; the preacher's wife bathes his weary head and coddles him after his herculean effort to advise the weak women of his congregation, and he thinks gratefully that if women generally were like the woman he was given wisdom to choose as his life partner, such sermons would be uncalled for; while the lawyer in the bosom of his family regales his wife, mother, or sisters, with his effective emotional hits, never once thinking as he laughs over the sensation created by his parade of the conventional "dummy" woman, that it is any way related to the real women whom he knows, and loves, and trusts.

But this "dummy" has had its day. It is time women—real, living women—"laid" this ghost with "candle, book, and bell;" the candle, to show up its sham and unrealness; the book, to chronicle the date of its fall and the reasons therefor; and the bell to ring the spook out of existence, in modern journalism as an anachronism and a survival of a past age.

COMPULSORY EDUCATION.

THE impulse given to the movement in behalf of the compulsory education of otherwise neglected children, by the Women's Club of this city is already bearing good fruit in compelling recognition of woman's legitimate interest in the education of the young, and her right to take active part in the work done to make that education possible. On Saturday, January 19th, the Chicago Board of Education met together, in conference, leading members of charitable and correctional institutions, judges of courts, members of the legislature, and city teachers, to discuss the subject of compulsory education in its bearing upon the schools of Chicago, and to confer in regard to amendments to the present defective law on the subject.

Among those invited to this conference were a number of women known to be interested in the movement. These took an active part in the discussion of the different plans proposed. As a result of the conference a committee was appointed to help the Board of Education in preparing a bill for the legislature; this committee was composed of eleven gentlemen and two ladies. Two other ladies, it was announced, had been appointed by the board as truant officers. Miss Mary Beedy and Mrs. Lucretia Heywood, who are on the committee of conference, are worthy representatives of the Chicago Women's Club, the first mentioned being a well known educator, and the other a former president of the club. Miss Beedy, who spoke in favor of putting women on the staff of truant officers, well said that: "Women, who know better than men how to develop children's minds, coming into a work of this kind will exercise such sympathetic and kindly influence that it should not, after all, be so very hard a matter of compulsion."

At another meeting of the Board of Education, Col. Parker, Superintendent of the Normal Training School, recommended the board to appoint a visiting committee for the schools, to be composed largely of ladies from among the members of societies interested in the cause of education.

The "Spectator" on Laurence Oliphant.

The Spectator (December 29th) has an estimate of the life of Lawrence Oliphant which is instructive, and from which we make a rather long quotation.

After admitting the quite exceptional character of the man, his remarkable personality, and the promise and potency of his life—"It was always on the cards during his earlier and middle life that he might be a great explorer, a great diplomatist, a great author, or the founder of a new and widely accepted creed"—the writer goes on to notice the effect that he had on those who knew him, and even on those who knew only his books, as a man "greater, more original and separate than his work."

The passage to which we wish to direct attention elaborates this idea, and further deals with the mystical side of Oliphant's character in a suggestive way:—

"Something of this effect was due, no doubt, to the contrasts which existed in his mind, to the extraordinary variety of his interests, and to surprise at finding in one man a great adventurer and a man of society, a financier and a metaphysician, a journalist acquainted with many politics, and a philosopher who had seriously studied all the creeds. The attraction was increased rather than diminished by the puzzle of his life, which to ordinary Englishmen seemed always to approach the insoluble. It was generally known that this man, who had 'lived everywhere, gone everywhere, and done everything'; who knew Khatmandoo as well as London, and Jerusalem better than either; who had unknown Oriental Princes for intimate friends, and half the statesmen of Europe for correspondents, firmly believed that the veil between the visible and the invisible worlds was a thin one, that it could be rent, that it had been rent, and that he had evidence sufficient for himself, at all events, of its liability to rending. Nobody who talked to Mr. Oliphant ever doubted his sanity; no man with competence to form an opinion ever questioned his intelligence; and not one man in a thousand ever quite discerned the limitations of his varied knowledge—a knowledge always at command—and to think that such an one, being also an author of light books and a man of fashion, should be a Spiritualist of some kind, struck a people which is at once deeply religious, highly imaginative, and hard-fettered in worship of the ordinary, as something absolutely inexplicable.

"That a dreamer should dream dreams, they understand; but that the author of *Piccadilly* should! When they further heard that he had submitted himself to the authority of 'a Yankee prophet named Harris,' whom nobody knew anything about, but whom everybody asserted to be an ignorant man; that he had abandoned the world for a mystical 'society' in America; and that he was working for months or years at a time as 'a common laborer,' they gave up the problem as unintelligible, or intelligible only as a revelation of some new and unstudied form of religious mania. Mr. Oliphant, however, was no maniac, nor was his attitude of mind so surprising as English clubmen fancied. It has been noticed for a century at least—ever since the days of Halhed, the administrator, historian, philologist, and 'Gentoo'—that Europeans thrown into close contact with Orientals grow either indifferent or religious, and that if religions they are apt to become singularly detached, and in some way or other mystical. Mr. Oliphant, who had in him a deep strain of imagination, early convinced himself that the frontier between the two worlds was not the impassable thing it seemed, with the usual and, as we should say, inevitable result, that, compared with passing that frontier, everything seemed to his mind of minor interest. So, if you can pass it, or honestly believe that it may be passed, everything is. What can 'a career' matter, if you are hoping to learn for certain a little of the secret which the beyond shrouds so carefully from our sight?

"Mr. Oliphant sought everywhere for more light, sought even in America, and thought, on evidence which, so far as we know, he has never explained to the world, that he had found a source of light in Mr. Harris, to whose authority he necessarily, while his belief lasted, submitted himself and his career. So would the greatest skeptic in the world submit, the datum of belief once granted; so, in fact, did many most acute minds to Swedenborg, the visionary who held converse with Heaven, and traversed the planets, and was at the same time a skilled engineer, an experienced miner, and a Swedish noble, not without a trace of worldly cynicism. Mr. Oliphant's double character was no more impossible than Halhed's, or Swedenborg's, or than the double character, half mystic, half keen man of science or business, which so often reveals itself among the followers of the Swede. One of the most cynical and successful barristers we ever knew thought Heaven and Hell a revelation; and a manufacturer who made out of a new business a quarter of a million in five years, would talk by the hour with profound conviction of the system of 'correspondences.'

"As to his submissiveness to authority, and his resort to manual labor, there is not a monk of the stricter Orders who does not give the same evidences of his faith; and among those monks are men with whom Mr. Oliphant could compare only in knowledge, men of higher rank in the world than his, and deeper acquaintance at once with Courts and with mankind. They and he alike have accepted the idea that the will of man, instead of being an instrument, good or bad as it is employed, is an indwelling force in some way hostile to the development of the soul, and requiring subjugation, the idea which is at the very root of Buddhism, and has governed every ascetic society of devotees with which the world has been acquainted, from the monks of the Thebaid to the followers of El Hakem, whom we call the 'Old Man of the Mountain.'"

The article concludes with a very sensible protest against the prevalent supposition that man's mind must conform to the ordinary, or to one of the ordinary, religious grooves if he is not to be suspected of crankiness. Why should it be so? Rather, perhaps, it is a sign of that very originality of mind so characteristic of men who make their mark in the world in many phases of life (as Oliphant super-eminently did) that they are able to carry their originality even into the fossilized domain—where to investigate is in the eyes of the orthodox dwellers a sin, and to doubt the most obvious fallacy a blunder—and there out of the dead past to make for themselves a living present faith instinct with the breath of spirit. This Oliphant did. Those upon whose orthodox dogmas he threw scorn could not call him mad, could not deny his genius, so they are left with uplifted hands wondering.—*Light.*

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To the Editor of the Religio-Philosophical Journal:

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The following review is from the *Advent Review and Sabbath Herald*, Battle Creek, Mich.

"The Signs of the Times from the standpoint of a Scientist. An address delivered at the First Methodist Church (Chicago), April 26th, 1888, by Prof. E. Coues, M. D." By this work we are reminded that all classes have their "signs of the times," but they do not signify the same things to all. This writer mentions three,—"The Woman Question," "Spiritualism," and "Psychical Research," as the three agencies which are to revolutionize and renovate the world. These are to us also signs that the world is nearing the period of its renovation, but not through themselves as agencies. They are among the predicted indications that the Author of the world is about to interpose to bring it back to its original design. 44 pp. 15 cents. Religio-Philosophical Publishing House, Chicago, Ill.

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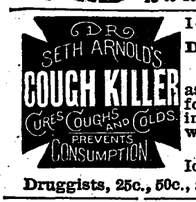


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Psychical Contagion.

That psychical science has made greater advances during the past forty years than in any other period within modern times, needs no argument; that a vast array of facts in that connection has been obtained through the phenomena of mediumship is, also, beyond dispute; while, also, the experiments of the "electro-biologists" and mesmerists, of thirty years, and more, ago, have contributed in turn to the mass of experimental experience we possess to-day. Ashburner, Elliotson, Esdaile, Deleuze and others, in France, England and India, contributed sterling work—alike in practice and theory—while the recent labors of Dr. Luys and others in Paris, add further startling knowledge to that science, called psychical, which, when even better understood, may yet be rechristened spiritual, or at least accepted as a no mean department of true spiritual science, in the future. Mention must also be made here, too, of the "telepathic" and "transference" experiments of Myers, Sidgwick, and Gurney, in England, during recent years.

Psychical science would seem to be a duality, mechanical and mental in means and results. At times the mechanical appears as the result of the mental phase; again it is the reverse. From a physical point of view all psychic action upon the human form needs a mechanical precedent, before resulting either in a movement of muscle or mind. The *crux* to-day is a decision as to what the mechanical precedent is? Is it, in the case of mental action, suggestion, or the absorbtion, by the subject of a "fluid" emitted by the operator? Possibly each is correct, truth often having more sides than one. Dr. Luys' experiments with closed vials containing drugs are most curious. The contents when applied to hypnotized persons produced their usual effects, yet the subjects of the experiments were alleged to have been ignorant of the contents of the little vials. Apparently, and from a physical point only, one need not imbibe alcohol to get drunk, or "absinthe, hasheesh, opium, morphine, beer, champagne, tea and coffee," if their effects upon us are desired, for they need but be applied, and in "hermetically sealed" vials, too, to some portion of the body of a person duly hypnotized, and their familiar effects will be produced upon a person so treated. A sensitive person might possibly run grave danger of being poisoned secretly. A recent writer on this matter says as follows, alike truly, and by no means too strongly:

"Assuming that there is such a powerful and mysterious force, it is the duty of science to study and examine it, to determine its conditions and limitations, and, as far as possible, to guard against its misuse. If we can fancy a human being of strong will, but malevolent nature, gifted with this power of producing the hypnotic condition in others, it will be seen at once what a tremendous engine of evil and destruction it might become. His victims would be irresistibly impelled to all sorts of cruelty and violence, while he, the master-fiend, would be wholly free from even the suspicion of wrong-doing. As was said by members of the Academy, great social responsibility is involved in this matter, and, from a legal point of view, great danger."

The foregoing extract naturally advances the moral side of this question. It is here where the question of a "fluid" emanating from the individual assumes a profound importance; and it is here, as well, that the significance of "telepathy" and "thought-transference" assumes an importance scarcely yet admitted in the moral world. If the hypnotic state results from the effort of a will outside the subject, and exercised unknown to her, or him, one must explain how the processes of consciousness, volition, and mobility are affected. A force or "fluid" with the intent of the operator, with its affinity in the person of the subject, thus uniting the two personalities—operator and subject—under the dominant mind of the operator—presents a working hypothesis, that wide experience apparently endorses. Grant this theory and there follows the possibility that this "finid" may not only be impregnated with the operator's thought, but it may also be charged with his physical, moral and spiritual condition as well. That this latter suggestion is not very wide of the mark may be asserted when reference is made to the practice of psychometric readings, that are so frequent on Spiritualist platforms today. The "reader" delineates character, health and conditions from a glove, handkerchief, trinket, or other thing, and is occasionally temporarily discomposed, and subsequently indisposed, from some contagion communicated by the article, the existence of which was unknown to its owner, or unsuspected by the sensitive. In private life the repulsion and bodily exhaustion, feverishness and even nausea, experienced after associating temporarily with certain people, are further indications of an influence, or "fluid," radiated by the individual, and, unconsciously, producing certain stages of the hypnotic state upon his fellows. Bearing in mind what is above stated, and remembering that, as says the writer previously quoted, *"it is admitted that the influence gained by the hypnotic operator remains after the subject awakes from the trance," the danger of* unwise, injudicious, or even malicious trifling in the vestibule of psychic science is at once emphasized with all possible distinctness.

What, then, is the moral aspect of the matter as it is understood at this time? This: that to all appearance immorality, physical and mental disease, and impulsion to evil may be inflicted by the maliciously strong-willed upon the sensitive and weak, and that, too, without intent, but from the simple facts of the case, so far as the cause of the effects is concerned. The lesson deducible is, that as we radiate this fluid, and so consciously, or unconsciously, affect each other, it is our individual duty to live a life of physical, moral, and spiritual purity and integrity, that we may dispense psychic health around us; that, also, we seek the companionship of the healthy in the foregoing matters, so avoiding the danger of those "evil communications" which "corrupt," not only "good manners," but our very bodies, minds and souls, because of the evil exhalations we are compelled to absorb while indulging in those aforesaid "evil communications."

The labors of Denton and Buchanan, and the every day experiments in the domain of psychometry, show us that even inanimate substances treasure up the varied evils of past human life. Magnetic healers and their patients know the dangers as well as benefits of such a mode of treatment for disease. Observing Spiritualists have long been aware of the risks media run from psychical contagion. Philanthropists will yet learn that many "inexplicable crimes" may be due to a simular cause. While, if it be true, that, "as a man thinketh, so is he," then how imperative that the lives of all, and Spiritualists especially,—who better understand the matter, and who are, in consequence, both more powerful operators and more sensitive subjects as well—should be one constant and earnest effort for purity of thought and nobleness of action, so that they may be radiating centres of moral health and spiritual life, instead of being knowingly, or unknowingly, turbid fountains of psychical contagion.

Truly a "Better Way."

The Spiritualists of Cincinnati are to be congratulated in that *The Better Way* has sloughed off the prenatal cephalic tumor which from the hour of its birth has rendered it a sickly suckling. An obstinate form of cephalitis aggravated by acute moral strabismus and complicated with psychical colic has been, it is to be hoped, permanently cured by what in medical parlance is termed "heroic treatment." In other words, L. Barney is no longer editor. The new editor is Mr. A. F. Melchers, quite well known as a contributor to the Spiritualist press. The first issue of the paper since its relief from the prenatal disease which threatened its life was that of last week. Although the new editor has hardly got his hand in, and must contend with the conditions of weakness with which he finds himself surrounded, yet he gives evidence of normal mental health and plenty of moral and intellectual strength. In his salutatory the editor says: "Beginning with this issue, *The Better Way* assumes a new departure under a new editorial management ...When an investigator takes up a Spiritualist paper he wants to know what Spiritualism is and not what Christianity was—nor what the ancients did, for this he can find in history—but he wants to know what Spiritualism teaches; what it embraces; what it reveals. ....Spiritualism is a modern revelator, replete with beautiful truths and most gratifying to the hungering soul when presented in proper form." This is good sense. It is vastly more important for Spiritualists to build for themselves than to spend their time in tearing down old structures which, if let alone, will in the fulness of time crumble and fall of their own weight.

In an editorial headed "To our Correspondents" the new editor of *The Better Way* gives wholesome advice and suggestions in accord with the JOURNAL's teachings. It is a hopeful sign, this "new departure." There is plenty of room for another high class paper and the JOURNAL welcomes its convalescing contemporary to the ranks of rational and clean Spiritualism; and hopes that no relapse may overtake it.

We, Us & Co.

Avoid them, if you would be understood! Avoid them if you wish to be in "good form"! Avoid them if you do not wish to confuse the editor who goes over your manuscript and the people who read your contribution in print! Avoid them if you desire the approbation of the editor and of your readers! Why a contributor to the press should speak of himself as "we;" "us," or "our" is beyond the JOURNAL'S comprehension, on any theory consistent with common sense. Let the writer refer to himself as seldom as possible, and let it be always in the singular number. It will surprise many very good writers to discover how nearly, with a little care and practice, they can come to entirely omitting all reference to themselves in their writings on impersonal topics. Leave *we, us* and *our* to the editor, to whom they are a convenience in his impersonal position, and who by their use can frequently save several words, and thus condense. Even editors are prone to intrude their personality with these pronouns when it were better they had avoided the necessity by a change of construction.

AN ILLUSTRATION DRAWN FROM EXPERIENCE.

Here is what he said:

"We wish to say a word through the JOURNAL as to our lecturers. As a class they impress us with their zeal; the other day we had a letter from one of them that showed *how little we know of* the hardships some undergo. Our philosophy teaches us to encourage and assist these workers. Let us see to it that we do our duty and thus magnify our cause. We speak knowing we have not always done our utmost; let us unite hereafter in a steady effort to do our whole duty, and see what the effect will be. We may have more to say on our subject at another time, if opportunity favors us."

Here is what he evidently intended to be understood as saying:

I wish to say a word through the JOURNAL in the interests of our lecturers. As a class they impress me with their zeal. The other day I received a letter from one that showed me how little I know of the hardships some of them undergo. Our philosophy teaches us to encourage and assist these workers. Let us see to it that we do our duty and thus magnify our cause. I speak, knowing I have not always done my utmost; let us all unite hereafter in a steady effort to do our whole duty, and see what the effect will be. I may have more to say on this subject at another time, if opportunity favors.

The New Haven Cases.

In the matter of the State against the three clairvoyants and mediums in New Haven, mentioned in last week's JOURNAL, the case against Isabella Harding was nolled by the prosecuting attorney because the accused was a new comer and unfamiliar with the law. In the cases of Mrs. Wright and Mrs. Clark, they not appearing to defend, their bonds were forfeited. This will probably end the matter until the Y. M. C. A. or some theological zealot stirs up Attorney Daily again and incites him to another revival of the old law. From the New Haven *Evening Register's* account of the finale of this prosecution we clip the following:

W. H. Miller, traveling salesman for the Allan & Blanchard Company of Hartford, one of the largest coffee, tea and spice firms in New England, and William Warner, a Glastonbury farmer and brother of the Hon. Levi Warner of Norwich and Attorney Warner of Middleton, came to New Haven to-day to testify in the case, which has been originally set down for trial to-day, but which was yesterday continued to next Tuesday. Mr. Miller lives in Glastonbury. He says that Mary J. Wright is well and favorably known in his town and has successfully treated his family and many other people in that town, and Mr. Warner corroborated his statement. He had known her for a number of years and related a story of her wonderful power in 1885, which is substantially this:

On Saturday, May 30th, of that year, F. G. Miller, a nephew of Mr. Miller's, was drowned in the Connecticut river at Glastonbury. He was 20 years old, an athlete and an excellent oarsman and a skillful swimmer. He, in company with another young man, went out in a boat together. The craft soon filled with water and Miller sank without making a struggle while his companion swam to the shore. Mr. Miller went to Hartford Sunday evening to insert a death notice in the papers, and attended a lecture by Mrs. Wright, whom he took to the station in his carriage. He remarked that his nephew had been drowned and that the river was being dragged for the body. Mrs. Wright instantly said:

"Why, they are looking in the wrong part of the river. The body has been carried up the river and lodged up stream on the opposite side in an eddy and is being rapidly buried in the sand. He was not drowned, but died of heart disease."

Mr. Miller informed Mr. Warner the following morning, and he followed the directions of Mrs. Wright and found the body as she had predicted. It was also discovered by the medical examiner that young Miller died of heart failure, and that he had not been drowned. Mr. Miller said to-day that he did not want any notoriety, but had come to New Haven to testify what Mrs. Wright had done for his family.

Mrs. Wright, when seen to-day, said she feared this case would hurt her practice. Prof. Buchannan would not come on from Boston to testify, owing to pressing engagements, and she did not want to spare her time to attend to the case and preferred to let it take the course it had. She said she should continue her practice here, and remain at her office in the Tontine.

To reputable clairvoyants is due the protection accorded to all who are earning an honest living and doing good; and it is a disgrace to Connecticut that this old statute which was never intended to cover such cases is allowed to stand unrepealed. Let a law be passed which while guarding the public against imposition will at the same time recognize and protect the rights and liberties of sensitives and mediums.

Pope Bob Black-balled.

The newly established Players' Club in New York, originated and endowed by Booth and other leading actors, has just black-balled Col. R. G. Ingersoll. "The reason of the Colonel's rejection," says a New York dispatch, "is entirely on account of the well-known religious, or, rather, anti-religious views entertained by him."

Augustin Daly is said to have headed the coterie who feared their religion would not be proof against Ingersoll's baneful influence, and who felt they could not have their devotions marred by his infidel presence.

This is rich! To think that a champion story teller, fine Shakesperian student, and first-class all-around club man should be denied membership in an actors' club on religious grounds! Talmage will not be black-balled evidently.

Some Spiritualists are prone to prate of persecution and of being snubbed; but where is there one whose woes can compare with those of poor Pope Bob? Was he not black-balled when candidate for the nomination of Governor of Illinois because of his "anti-religious views"? This, too, when religious men were electing Governors who could outswear and out-drink Ingersoll ten to one, but would make unctuous flattery at church fairs. Was not the Colonel denied a foreign mission by an administration which owed *much of its success at the polls to his magnetic oratory?* Think of this, you whining Spiritualists; then call the roll of Spiritualists in the U. S. senate, in the house of representatives, in the several State legislatures, in the judiciary, in offices of trust and responsibility everywhere! Do this and stop your lament! Shed a few pitying tears over the sad fate of the persecuted pope of infidelity; then brace up and act well your part, to the end that the time may the sooner come when no man will be denied political preferment nor membership in a social club because of his views on theology!

Owen's Jesuitical Wail.

In the *Golden Gate* for the 19th ult., Uriah Heap Oily Gammon who edits it, inferentially confesses to being a fool in an editorial headed "W. R. Colby," which begins as follows:

Our readers will be pained to learn that W. R. Colby, the slate-writer (after bringing an action against the *Chronicle* for libel, and swearing that he was not the man Raines, who robbed the mails in Texas), has suddenly taken his departure for parts unknown.

He concludes in the following words:

Spiritualism has had to endure much contumely and abuse from the accessions to its ranks of dishonest church members. The fact ought to make the churches more charitable towards us and it ought, and no doubt will teach us to be more careful in the selection of our ministers and mediums.

The Spiritualists of the Pacific coast should hold this man Owen largely responsible for the disgrace and pecuniary losses brought upon the cause and themselves by Colby. Owen was wilfully blind to the irrefutable evidence of the fellow's villainy, and persistently aided him. Even after the JOURNAL'S crushing exposure of last August, Owen used the influence of his editorial position to shield the rascal and create a doubt as to the truthfulness of the JOURNAL'S exposure. When the JOURNAL'S assertions were corroborated by the *Chronicle* six months after, Owen felt obliged to own up that the fellow was a rascal, but he has not the grace to be reliable or candid even now, and speaks of the fellow's having made a good record as a soldier and as being a medium, when in fact he has not a particle of evidence of either.

We are very free to confess that in our opinion an ex-convict and incorrigible rascal like Colby is less damage to Spiritualists than is an editor who pursues the course that Owen has. If the Spiritualists of the Pacific coast will support an organ edited by him after knowing of his crookedness or idiocy—take your choice Mr. Owen—then are they entitled to the contempt of all honest and rational people.

The Spirit Photograph Swindle.

Some months ago a married couple, Mr. and Mrs. F. N. Foster, set up in the business of spirit photographs at 704 Fulton Street, this city. All the marvel swallowers from the mellow pieman to the benighted drummer paid tribute for the likenesses of bogus ghosts; and shed maudlin tears over the products of this family combine. We were soon flooded with inquiries from all parts of the country, inspired by notices of the spirit pictures in certain fraud-promoting sheets alleged by their editors to be Spiritualist papers. We were not prepared to give final judgment, but proposed to be in good time, and that time has now come. One may be morally certain of fraud yet to prove it in some instances is attended with infinite trouble, expense and bother. It has been so in this case; not until an hour before this issue of the JOURNAL was ready for the press did we succeed in securing the final link in the chain of evidence necessary to prove this Foster couple to be unconscionable swindlers. That evidence is now at our command and we do not hesitate to denounce the perpetrators of this diabolical deception. The male Foster left town on a foraging expedition some days ago and turned up at Peoria, where he endeavored to palm off his wares. His departure from Chicago is supposed to have been inspired by the presence of a brace of rival swindlers in the persons of "Dr." Wm. Keeler and wife, and also by the fear that while he was casting shadows on his plates he was himself being shadowed—in which supposition he was correct. We do not propose to lay our evidence before the public at this time, for good and sufficient reasons, but we are prepared to sustain this indictment.

The *Inter Ocean* says that something more "than $2,000,000 is likely to be appropriated by the Legislature for the maintenance of the eleven great charitable institutions of the State during the years of 1889 and 1890. The State revenue for 1888 is set down at $3,000,000 in Spofford's American Almanac. At this rate more than one third of the taxes of the commonwealth are levied and spent for the care and maintenance of the insane, the feeble minded, the deaf and dumb, the blind, the orphans, and those youths of either sex who have fallen into vicious habits, but whose restoration to virtue there is probability or possibility. Does like charitable munificence exist in any monarchy? Does anarchy contribute one-third of its income to the relief of the suffering? Or even one-third of the amount which it spends weekly for beer? To the State charities are to be added the numerous municipal charities and the vast measure of relief given by the churches and by private individuals to the erring and the suffering. The sweet Sisters of Charity, the noble order of Alexian Brothers, the relief societies existing in connection with every Protestant church, the holy ministrations of unorganized men and women who visit and aid the sick and the poor from mere motion of inherent compassion, all these are to be added to the majestic volume of State appropriations. The poor we have always with us, but, and heaven be praised, the *charities of life also* are ever with us."

Dr. Joseph Parker, the London sensationalist preacher, recently went to see a popular piece at a London theater, and at its conclusion exclaimed: "God bless the man who wrote so useful and admirable a play!" "That piece," he continued, in conversation, "was simply a dramatic sermon of the most powerful kind as to doctrine, eloquence and spiritual effect. I can safely defy any man to bring a word of reproach upon the theater presided over by Mr. Henry Irving, who is doing all in his power to elevate the educational and moral tone of the stage, and therefore he deserves the heartiest support of all earnest Christian workers. I have a distinct personal authority that some managers and actors have been among the best Christian men that ever lived. The "Memoirs of Macready" might have been the record of the life of a Methodist preacher. All who know Mr. and Mrs. Bancroft, Mr. Irving, Mr. Toole, Miss Terry, and others of that class will testify that they are continually doing good on a very liberal scale. No good will ever come of injustice, even to actors. Understand that there are some actors as bad as some preachers; and on the other hand, understand that there are some preachers who are not a whit better than some actors. Let us be just and fear not."

The New York *Sun* is letting some of its light descend on those enterprising Buddhists in Japan who propose to undertake the conversion of America to their religion. They "would be surprised," the *Sun* thinks, "if they knew how vast a sum of money is freely contributed in the United States every year for the propagation of Christianity in Japan and other countries where it is not the accepted religion." After noting that the Congregationalists and Presbyterians "raised during the last year about $1,500,000 for that purpose," the *Sun* remarks: "The Japanese Buddhists, who are getting up a counter movement for the conversion of Christendom to Buddhism, have no such material resources. Where the Christians of this country raise millions for the propagation of Christianity, they cannot hope to raise more than thousands, perhaps not more than hundreds, for the propagation of Buddhism." From all of which it would seem that money is a great factor after all, and that in the fight between Christianity and Buddhism the former has the advantage in that it has millions to the Buddhists' thousands.

Chicago has a population of over eight hundred thousand. Over forty railroads center here, draining every part of the continent to enrich the "Garden City" as it was once called; within a half mile of the Board of Trade building is a larger number of costly edifices, and structures over ten stories high than in any other similar area in the world. Yet there passed to spirit-life in this city, on Sunday last a man who came here when the place had not over three hundred inhabitants. His name was William F. Myrick, born in Addison, Vermont, in 1809. He did not settle here on his first arrival, but about a year later (1837) returned and secured seventy-five acres on the lake shore between what is now 26th street on the north and 31st street on the south, paying $2.50 an acre for it. To-day there is not an acre of that purchase worth less than $30,000 and much of it three times that amount, not counting the value of the hundreds of fine buildings with which much of it is covered. It is not yet thirty years since most of the tract was a cow pasture.

Lillie Devereux Blake proposes to purify the political atmosphere by the formation of a feminine cabinet as follows: For Secretary of State, Elizabeth Cady Stanton; for Secretary of Treasury, Mrs. May Wright Sewell; for Secretary of War, our great fighting Captain, Susan B. Anthony; for Secretary of the Navy, Mrs. Zerelda G. Wallace; for Secretary of the Interior, noble Clara Barton; and for Attorney General, Mrs. Laura de Force Gordon of California. With all due deference to Mrs. Blake we must question whether the political atmosphere would be purified to any appreciable degree. Human nature is pretty much the same whether robed in pants or petticoats.

GENERAL ITEMS.

Twenty-five hundred American women are on the records of the patent office. Their inventions range from a baby-jumper to a car-coupler.

Mr. Stanley B. Sexton, well known in Chicago among those interested in psychic phenomena, and president of a local Theosophical Society has removed to Omaha.

Dr. H. P. Fairfield desires to make engagements to lecture wherever his services may be required, for February, March and April. Address him, P. O. Box 347, Rockland, Me.

The annual meeting of the Michigan State Spiritualists Association will be held on Friday, Saturday and Sunday, Feb. 22nd, 23rd and 24th, 1889, at Grand Rapids, Mich.

Mrs. Ida P. A. Whitlock during the month of March will be in Albany, N. Y. She would like to make engagements for week-day evenings in that vicinity. Her address is Room 3, Odd Fellows Building, Boston, Mass.

Mme. Kowalewska, to whom the French Institute recently awarded the grand prize in mathematics, is a descendant of the illustrious Matthias Corvinus, King of Hungary. She is a professor in a Swedish university and is about forty years old.

Dr. J. K. Bailey writes: "I spoke at Wilmington, Ill., Jan. 10th; Canton, Ill., 13th and 14th; Hannibal, Mo., 20th; Pittsfield, Ill., 23rd; Keokuk, Iowa, 25th, 27th, 28th and 29th. Address for engagements, etc., P. O. Box 123, Scranton, Pa."

An Eastern clergyman lectured before a young mens' institute the other evening on "The Digestion of a Ham Sandwich." If he will kindly point out the locality where he procured the ham sandwich that made such a lecture possible he will confer an inestimable boon on the traveling public.—*Chicago Tribune.*

The American edition of Lawrence Oliphants "Scientific Religion" is now ready for delivery. Price, $2.50, postage 16 cents extra. This is a book which may be read with profit by all sober thinkers, people who really think. While few, if any, will concede all the author advances, yet on nearly every page will be found helps to higher ground.

A bill has been presented to the assembly at Albany, N. Y., calling upon the comptroller to report the names of all the religious and charitable institutions in New York City which receive public money, together with the amounts appropriated. The bill was introduced at the request of a man who said that $600,000 is given every year to Roman Catholic institutions in that city.

The delicate duty of deciding whether or not the Mormon bible is authentic has devolved upon the customs department. If really a bible the duty to be levied on it is mere book, taxable at the rate of 15 per cent. The department has levied the higher duty thus practically determining that the work is no revelation, but the production of human intellect.

There are rumors of another religious war. At a recent meeting of the Charleston, S. C., Bible Society it is said there was a discussion lasting three hours on the question of whether a Unitarian is a Christian or a heathen. Mr. Alva Gage publishes a card resigning from the Bible Society, and his example will probably be followed by others.

Lady Florence Dixie, well known in London for her originality, added the following to invitations for a ball she has just given: "Contrary to the ridiculous customary habit hitherto, ladies will not have to wait to be asked to dance, but will have the right to go directly to whatever gentleman they choose. In my house women shall enjoy the right of suffrage."

Before the Ethical Society in the Grand Opera House on the first Sunday in February, Mrs. Celia P. Woolley will deliver a lecture entitled "The Value and Mission of Doubt." As the city is full of people who want to know what to do with this troublesome thing doubt, and to learn its value and mission, the house will no doubt be overflowing to hear this able exponent of liberal thought.

B. F. Underwood lectures at Denver, Feb. 3rd, and at Leadville, from 5th to 10th, inclusive. His course of lectures at Salt Lake City, reported in the daily papers, has created much interest, and the clergy of the city are replying from their pulpits. Mr. Underwood has lectured to large audiences at Provo City, Payson and half a dozen other points in the Territory.

A correspondent writes that J. C. Wright has created great interest in Spiritualism at Sunderland, Vermont, where he has been lecturing week-day evenings during his Troy engagement. Mr. and Mrs. Gardner of Troy gave a reception last week in honor of Mr. Wright. The affair is pronounced by several correspondents as a brilliant success and a marked evidence of the esteem in which this lecturer is held in that city.

The 5th edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by Mr. J. Burns, 15, Southamption Row, W.C., London, Eng., and in addition to the letterpress, which is said to emanate from a most reliable source, the re-issue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice of scientific and curative purposes.

A Boston correspondent writes that the Globe Theater has been engaged for an illustrated lecture exposing the fraudulent methods of the exhibitors of alleged materialized spirits in that city. A large assortment of paraphernalia which has been collected from time to time from these swindlers will be exhibited. An individual who has been sweepingly endorsed by the *Banner of Light*, John Wetherbee, and other senile representatives of prehistoric man will, it is said, assist in demonstrating how he and others have bamboozled the "faithful" at a dollar a head.

From extended accounts in the issues of the Salt Lake City *Daily Tribune*, it appears that B. F. Underwood is drawing large houses there and in contiguous towns. The *Tribune* compliments him highly upon his fairness in the treatment of adversaries and his very able presentation of liberal thought. Mr. B. is a man who always commands the respect of his opponents and the good will of those holding his views.

The JOURNAL tenders its thanks to Prof Geo. S. Fullerton of the University of Pennsylvania for his courtesy in furnishing it with the manuscript of the valuable paper on "Hypnotism as a Means of Education," which appears on the first page. The writer of the paper is a former student of the University, now in Germany. He sent his paper to Prof. Fullerton with a request that its publication be secured in this country. Very naturally Prof. F. selected the JOURNAL, it being the only first class paper within whose scope such a paper would appropriately come.

Hon. A. B. Richmond of Meadville, Penn., whose name has become very familiar to Spiritualists within the past two years, in a letter dated Jan. 25th writes: "The paper of Dr. Purdon [in JOURNAL dated Jan. 26th] is a good one, full of seed-thoughts. .... The fact is the JOURNAL is the only Spiritual paper I can read with any satisfaction—and so many of my friends think." It is unfortunate that the American Spiritualist press has no representative other than the JOURNAL which appeals to the good sense and reason of cultivated people. May the time soon come when this cannot be said.

"The forty women of the Rochester, (N. Y.) Ignorance Club," says a writer in the Epoch, quoted in the *Buffalo Commercial*, "have set up an Ignorance Book to which each one brings her hard-to answer questions. After the paper of the meeting is read and discussed, the Ignorance Book is opened, questions read, those settled which can be at once answered, and the others given out to special members, whose duty it is to 'study up' and be prepared to reply at a future meeting. This peculiar and original feature, on which the club is founded, has proved not only extremely interesting, but very valuable, and —as was said by its best known (in the world) member—Mrs. Jane Marsh Parker; 'So long as our ignorance holds out, and is replenished by new members, the lamp of our club will burn. It makes such a difference whether a club depends upon ignorance or knowledge for its support.'"

Mr. W. A. Johnson, an expert in his field, is giving a course of lectures on "Sociology in the Departments of Charity and Correction" before the Chicago Institute for Instruction in Letters, Morals and Religion. On Thursday evening of this week he treats of the causes of pauperism and crime and the proper methods for meetings these evils. On February 2nd, "The Burden of the State" in relation to these matters will be considered. The five succeeding lectures traverse the entire ground of State, Church and Individual responsibility and duty as to charity and correction. As an antidote for some of the diseases now threatening the body politic and a preventive of anarchism, there is nothing equal to a popular understanding of the subjects treated of by Mr. Johnson. The lectures are given in the Architects' Sketch Club room in the Art Institute building, Van Buren St. and Michigan Avenue, entrance on Van Buren. Admission to each lecture, 50 cents.

Wisconsin Medical Legislation.

To the Editor of the Religio-Philosophical Journal:

Again the Philistines are threatening an invasion of the rights of the people of Wisconsin. The regular profession of M. D's. imagine they are called on to fix up a law, practically to stamp out other systems of medicine, save their own, and thus monopolize the practice of doctoring the sick, whether they cure or not. Such a measure has been concocted by a committee of Milwaukee physicians to be laid before the Legislature. The people do not ask it, nor have they petitioned for it.

It behooves the people in every community in Wisconsin to promptly petition the Legislature, protesting against such a tyrannical measure. So that the object of the petition is plainly expressed, the phaseology is not material. Perhaps the following, or something conveying the same idea, will answer:

"We, citizens of (naming the town and county) respectfully represent that we do not ask for any medical legislation calculated to bind us hand and foot and deprive us of the right and privilege of employing persons of any system of medical practice we may choose to do, and earnestly protest against any invasion of the sacred rights of judgment and action inherited from our ancestors. And, as in duty bound, will ever pray."

Let some person, without delay, in each community prepare a petition, circulate it and get as strong an expression of public sentiment as possible; then send the petition to your member of the Assembly, or your Senator, for presentation. Let all our Wisconsin friends do their duty with promptitude, and the M. D's. will learn that there are yet some of the dearest rights of the people that even the pill-men, as well as Legislators, will feel bound to respect.

A WISCONSIN FREEMAN.

Warren Sumner Barlow Gone.

To the Editor of the Religio-Philosophical Journal:

On Thursday, Jan. 17th, 1889, the author of "The Voices" took his leave of earth at Paterson, N. J., and joined the great majority. It was his enthusiasm that made the way for my engagement in Paterson the present month; and on Sunday, the 13th, he was present at both meetings and full of life and cheer—his presence being a tonic and inspiration to all. He was taken sick on Monday, and suffered severely until Thursday, when apoplexy suddenly ended the struggle, his devoted wife being the only one present when he breathed his last, and no one had suspected the change so soon, or that he could not get well.

On Saturday his cold body was laid to its final rest under the frozen sod. He was in his 69th year, and seemed as likely to stay another decade as any of us. His "Voices" have echoed around the world, and thousands have grown strong and wise in the light of his inspired thought and rhythmical reasoning.

LAMAN C. HOWE.

General News.

At Franklin, in Indiana, the police raided a gambling house and found a number of the "prominent citizens" of the town engaged in a contest with the tiger.—James R. Collins was found guilty of murder in the first degree at Grafton, Dak. He was charged with killing Lyman Moore.—The Rev. Dixon C. Williams, the Tennessee evangelist, has closed the second week of a great revival at the armory in Danville, Ill. Society ladies are indignant on account of his personalities.—Prince Bismarck's favorite dog is dead.—Grace Hawthorne has turned the crisis in her illness and is recovering rapidly.—China's solitary railroad is eighty-one miles long and cost $9,000 a mile. It uses American locomotives.—It is said that there are two ladies in Pittsfield, Mass., each of whom makes about $5,000 a year by giving whist lessons.—A Stradivarius violin is said to have been found in a Norwich (Ct.) loan office. It is a big, round model of perfectly symmetrical lines, and a rich, dark red color. The instrument is somewhat the worse for wear, but the tone is rich.—An important decision has been made recently in England prevents photographers from selling photographs without the permission of the original.—Rev. Dr. Burchard, whose three "R's" at a crisis made him famous, is staying at the same hotel in Washington which shelters James G. Blaine.—Senator Stanford recently gave a dinner to sixteen of his intimate friends at which the guests were served with strawberries costing $3 a dozen.—Gov. Beaver, Chief Marshal of the coming inaugural parade, says there will be more than 55,000 men in line.—There will be 20,000 members of marching clubs, 20,000 civilians, and more than 15,000 troops.—Chim Poo, a wealthy and aristocratic Chinaman of Denver, has followed the Melican fashion to the extent of procuring a divorce from his wife. This is the first instance of the kind in the American courts.—Robert T. Lincoln is to be the next president of the Chicago club.—Dr. De Wolf's annual report shows 15,772 deaths during 1888, against 15,409 for 1887 in this city.—During the last week the Citizens' league of this city has prosecuted twenty saloon keepers for the illegal sale of liquor.

A List of Suitable Books for Investigators.

NOW IS THE TIME TO ORDER.

This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Poems of life Beyond, compiled by G. B. Stebbins; Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit-world.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook The Bible—Whence and What? and Man—Whence and Whither?

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer. This work is destined to sell well as it meets the demand of a large class of inquiring minds.

The Way, The Truth and the Life, a hand book of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D.. and Edward Maitland.

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention.

A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond saw at Cassadaga Lake.

D. D. Home: His Life and Mission, by Mme. Dunglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. This work is one of the most valuable additions to spiritual literature that has been seen for some years.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and works of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions, by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Robert Elsmere, by Mrs. Humphrey Ward, has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind.

Solar Biology; A scientific Method of Delineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram E. Butler.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, $1.60, gilt, $2.10; Poems Inner Life, plain, $1.60, gilt, $2.10; Poems of the Life Beyond, plain, $1.60 The Voices, plain, $1.10; Startling Facts in Modern Spiritualism, $2.25; Psychometry $2.16; Moral Education, $1.60; The Principles of Nature, 3 vols., $1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Bible—Whence and What? $1.00; The Complete works of A. J. Davis, $30.00; The Philosophy of Cure, 50 cents; Religion, Babbitt, $1.60; The Scientific Basis of Spiritualism, $1.60; Proof Palpable, cloth, $1.00; Arcana of Nature, 2 vols., each, $1.33; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, $1.33; Animal Magnetism, Deleuze, $2.15; Diegesis, $2.16; Future Life, $1.60; Home, a volume of Poems, $1.60; Heroines of Free Thought, $1.75; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, $2.65; Nature's Divine Revelations, $3.75; Transcendental Physics, $1.10; Records of a Ministering Angel, $1.10; Mind Reading and Beyond, $1.35; The Missing Link, $2.00; Primitive Mind Cure, $1.60; Divine Law of Cure, $1.60; Immortality, Barlow, 60 cents; Physical Man, $1.60; Stories for Our Children, 25 cents; Our Planet, $1.60; The Soul of Things, 3 vols. $1.60 each; Radical Discourses, $1.33; Outside the Gates, $1.25; The Way the Truth and the Life, $2.00; The Perfect Way, $2.00; Preliminary Report of the Seybert Commission, $1.00; A Reply to the Seybert Commission, $1,25; D. D. Home, His Life and Mission, plain $2.00, gilt $2.25; Unanswerable Logic, $1.35; The Mystery of the Ages, $2.70; A Visit to Holyrood, $1.60; Robert Elsmere, cloth, $1.25, paper, 50 cents; Solar Biology, $5.20; Spirit Workers in the Home Circle, $1.60; Our Heredity from God, $1.75; Spirits Book, Kardec, $1.60; Book on Mediums, Kardec, $1.60; Beyond the Gates, $1.35; Between the Gates 1.35.

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The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it as theirs; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, $2.00; postage, fifteen cents extra. This edition is a facsimilie of the one which costs $4.00. For sale at this office.

Messrs. Lee and Shepard have in press the following: An Hour with Delsarte, a Study of Expression, by Anna Morgan, Teacher of Elocution in the Chicago Conservatory, which presents in the most compact form the principles of the great French elocutionist; All about Pasadena and its vicinity; its climate, missions, trails and canons, fruits, flowers, and game. By Charles Frederick Holder; and the Julia Ward Howe Birthday Book.

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THE SOUL.

[BY]

ALEXANDER WILDER.

Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital $50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires a abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, *Thirty-three thousand six hundred and fifty dollars* ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent. annual dividends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the JOURNAL without further cost; and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

Buchanan's Journal of Man.

Monthly, Vol. 3d begins February, 1889.

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Address DR. J. R. BUCHANAN, 6 James St., BOSTON.

The discovery and demonstration by Dr. Buchanan of the psychological and physiological functions of the brain, and its relations to the body and soul in 1842, verified by many committees of investigation, (including the leading Medical College of Cincinati, and the State University of Indiana,) in which is included the new Science of Psychometry and Sarcognomy, which are now coming into general use, constitutes the beginning of a new era in science and philosophy, and gives to BUCHANAN'S JOURNAL OF MAN as the organ of the new era, position entirely unique, making it the exponent of a true scientific Theosophy. Hence it has been recognized by its readers in innumerable letters, couched in the strongest language, as the leading Journal of profound original science, and by their unanimous request has been enlarged for the third volume. It is also a Journal of universal progress and ethical reform, and gives to spiritual science its rational and scientific basis in the constitution of man. Liberal medical Journals have recognized Dr. Buchanan as "the highest living authority on the psychic functions of the brain. The eulogistic language of more than twenty liberal periodicals recognizes the claims and merits of the JOURNAL OF MAN, which is addressed to the most advanced and liberal thinkers—the sincere seekers of truth, and teaches nothing that is not scientifically demonstrable. Specimen numbers from the second volume will be sent gratuitously.

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Voices From the People.

AND

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophcal Journal.

MY SISTER.

J. F. SNIPES.

[In memory of Mary A. Pritchard, of Staunton, who entered spirit-life before her final departure, greeting father, children and friends, who assured her she would have to cross the river, but she need not be afraid.]

There, in loving home, lay dying,
Mother, daughter, sister, wife.
'Round her stood her fond ones crying
As she vainly clung to life.

Prostrate long, a patient martyr,
Suff'ring untold pangs of pain,
Death itself could hardly part her
Mother-heart and wakeful brain.

Years of great internal anguish
Tortured her poor wasted form.
Not much longer could she languish,
Peace must soon succeed the storm.

Then I prayed: "Dear ones, in pity,
Leave your painless homes on high,
Grant her foregleams of the city
Where the weary never die."

Suddenly, on tender mission,
Other hands in hers were laid,
And she heard in open vision,
"You will come; be not afraid."

Dead to earth, from trance awaking,
Children, father, met her sight,
And of spirit-life partaking,
Pain was killed by keen delight.

She is gone, but we shall see her,
Husband, mother, children, all,
And in joy again shall greet her
Where no parting tear can fall.

Until then, her yearning spirit
Will return to us in love,
'Till in time we, too, inherit
Undivided home above.

Coal.

"It may seem a *reductio ad absurdum*," said Prof. J. S. Newberry, of Columbia College, in a recent lecture, "to attribute such mighty powers to a substance so common, so sooty, and in some ways repulsive, but a little thought will show us that it is scarcely more interesting in its practical value than in its history. Few of you have realized the magnitude and dignity of the work it is doing in the world, and fewer still have thought that it is really the sunshine of by-gone ages, and that it had once composed the tissues of various strange plants, some of which are among the most graceful and beautiful of vegetable forms. Buried in the earth or covered with water, vegetable fiber decays or oxidizes slowly, forming in successive stages of decomposition peat, lignite, ccal, anthracite, graphite, the hydrocarbon gases and petroleum. By regulating and controlling the further oxidation of these we are able to utilize the resulting force as light or heat or motive power.

"To help you to realize the potency of this wonderful substance, coal, let me recall to your memories the measurements of the power evolved in its combustion. It is estimated that with the average engine now in use, about 1,500,000 foot pounds are practically evolved from the combustion of a pound of coal, and are available in the performance of any work done. Now, this is about the power exerted in a day's labor of an average man. Hence a ton of coal is capable of yielding an amount of force equivalent to that of six and two-thirds men, or of six men and a well-grown boy throughout the year. Or, the annual production of coal in this country and Great Britain is equivalent to a thousand million men working for a year."—*Scientific American.*

A Liberal View.

The generally accepted idea among Protestants that the Roman Catholic church admits of no salvation outside of its own fold is combatted by the Rev. James P. Ryan in the *Catholic World*. Thus Mr. Ryan maintains that "those, and those only, who are in voluntary and culpable separation from the church, who obstinately resist the known truth when clearly and sufficiently presented to them," come under the condemnation of this dogma. He finds that unbaptized infants and Protestants who live according to the best light they have, and pagans who do likewise, are not guilty of voluntary separation from the truth of God, and hence are not by Roman Catholic teaching excluded from salvation. Mr. Ryan quotes eminent authorities to establish his doctrine, and closes with these words: "If we fear for those who are not within the pale of the true church, we can also hope that if they keep a pure conscience and guard the faith such as they know it, they may one day come to sit down in their father's house with Abraham and Isaac and Jacob, with Peter and James and John and all the saints, where there shall never be aught more of heresy or separation of brethren, all stamped with the image of the same God and redeemed with the same blood of his only-begotten son, Christ Jesus, or Lord."

Aber as a Medium.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 19th inst., J. H. Pratt, of Spring Hill, Kansas, shows why he thinks Aber is a genuine medium and an honest one. I have not the honor of an acquaintance with the gentleman, but from his letter readily form the opinion that he believes what he says, and I am equally sincere in my belief, that by the time he has expended another $275 on Aber's "phenomena," he will reach the same conclusion which the victims of Rev. Mrs. Stryker and Dis De Bar have done. I quoted the article in the *Capital-Commonwealth* in good faith, as it is believed by all people here whose opinion I have heard expressed, and who were in position by reason of their experience and knowledge of the general situation, to judge correctly, that the fact stated therein, that the lady mentioned had been most egregiously swindled, was true; and despite the experience and statement of Mr. Pratt, I beg the priviledge of believing those whom I know, rather than a stranger, who for ought I know, may be as great a crank in one direction as I may be considered in another. However, we all must learn, and those of us who learn in the school of experience chiefly, need not complain if we are classed among those who will learn in no other. When Search was here, he to some extent initiated a young man into "ways that are dark," who has since revealed the *modus operandi* employed in an imperfect manner, it is true, yet the best his short tuition allowed.

Another young man is supposed to have received lessons from some of the "adepts," whether from those of "rigid morality," is as yet uncertain, but becoming alarmed at a prospect of arrest for deceit practiced, gathered together his paraphernalia, deposited it in an unused basement room of a friend, and suddenly decamped. There are some Spiritualists here who are level headed but they are chiefly just about in good condition to be picked by mediums, who can "assist." T. ORMSBEE.

Topeka, Kan.

A Subscriber from Shreveport, La., writes: "Find enclosed my renewal for your very welcome and interesting paper. May you be prospered in your endeavors to spread the light of Spiritualism. The following lines were written by a lady while confined and given to my sister, who was undergoing at the time severe and peculiar trials very difficult to bear:

In life's stern trials be thou strong,
And though the way seems dark and long,
Shrink not. Remember eyes of love
Are watching thee from yonder above,
And loving hearts with rapture weep
Whene'er thou do'st thy duty well.

Lady Sandhurst and Miss Isabella Cobden were chosen by a big majority at the late election as members of the London Council. Their eligibility is to be tested in the courts. Lady Sandhurst is the wife of a philanthropic Radical peer, and herself supports personally a free hospital for the poor.

NOTES OF BOSTON AND PATERSON

The First Spiritual Temple.

To the Editor of the Religio-Philosophical Journal:

Boston is alive with spiritual impulse. Whatever may be thought or said of the incentives behind the various movements, the results are manifest in active enterprise and various works. The Temple is a splendid monument to the genius and high devotion of Bro. M. S. Ayer. Prejudices, predicated upon rumor or reality, are destined to grow "beautifully less" under the advancing thought and high standard of life that rule in the devotions and radiate their influences from the First Spiritual Temple of Boston. It is a high credit to the generous soul who planned and executed the splendid work, and Spiritualists who, from prejudice or envy, avoid the Temple, do themselves a wrong and perhaps unwittingly betray the cause they fain would honor and serve. The influences are sweet and healthful, and the order of intellect expressed in the person and through the mediumship of Mrs. H. S. Lake, the regular speaker and Temple medium, is second to none in the city. Ebin Cobb is doing a vigorous work in his meetings by encouraging and directing the talent and gifts of mediums who volunteer to add their services in a variety of ways. The tests I witnessed the Sunday evening I visited them were quite marked and varied, and seemed indisputably genuine. The Phenomenal Society devotes its efforts to the study and cultivation of striking phases of mediumship, and seeks the best obtainable mediums. I did not find the time to attend any of their meetings; not because I am not interested in phenomena, but there is a limit to time and strength. Nothing in my judgment can be more important to the cause of Spiritualism at the present stage of its growth than a thorough and pains-taking study of phenomena with a purpose to utilize it as the basis of the infinite superstructure. But the cultivation of phenomena as a barren and aimless amusement to pander to feverish curiosity with no educational object, is an enervating waste of time. This is beginning to be realized by phenomenalists, I think, more than it has been. I judge the efforts of the Boston phenomenalists are aiming towards the goal. The Berkley Hall meetings are held three times each Sunday, and draw the largest audiences, I think, of any spiritual center in Boston. Captain Holmes presides, and seems to have the keys to the popular appetites. I attended an interesting meeting of the Ladies' Aid Society where Mrs. Barnes presides with dignity and grace, and earnestness seems to prevail. It was at their meeting that I heard Dr. Dean Clark in a happy vein rehearse personal sketches and spiritual experiences. To Mrs. M. A. Pope, and her accomplished daughter I owe much for the social seasons I enjoyed, and for extending my acquaintance among the liberals of Boston. I heard Rev. M. J. Savage in his fine Church, and the air of quiet earnestness and spiritual liberality was sweetly tangible; while his wise words fell in oratorical modulations acceptably upon a large class of appreciative ears and souls. My associations were pleasant on every hand and I realized more than ever before the social sentiment and cordial spirit of Boston Spiritualists. I love and enjoy the spirit of fraternal kindness and broad sentiment of human brotherhood wherever I find it. I am utilizing the Sundays of January at Paterson, N. J. where J. J. Morse, Mrs. H. S. Lake and others have done good work during the past three months; but it is a struggle for a small society to maintain first-class lecturers against all the odds of Church influence and popular prejudice, and worst of all, indifference or disaffection of its own members. But this last element of weakness is likely to paralyze the highest usefulness and healthy growth of Spiritualism until the moving spirits, ambitious to lead, outgrow the narrow limits of selfish vanity and sensational egotism and reach a conception of life and its uses worthy the cause they aspire to represent. There are some choice spirits identified with the movement in Paterson; among them are Thomas A. Tuffnell, the president; Henry Doherty, whose influence and money are the central pillars and whose fine intellect and genial spirit impress all who meet him with a sense of unconscious superiority; Warren Sumner Barlow and wife, Joseph Noble, Ludlim Crouch and others. Some good mediums, I am told, reside here, but I have not witnessed their powers. F. W. Peck follows me here in February. January 20th, I exchanged with Helen J. T. Brigham, and spoke in New York. LYMAN C. HOWE.

A Curious Experience.

To the Editor of the Religio-Philosophical Journal:

I called this afternoon on my friend Mrs. Coverdale the well-known medium, residing at 79 35th St., and was surprised to find her in a very weak and feeble state, having just left her bed, where she had lain since last Saturday morning. Inquiring as to the cause of her illness, she said that on Saturday morning, attempting to rise from her bed she was seized with such severe dizziness and nausea, that her head fell back upon the pillow and she found herself unable to rise. These symptoms caused her much suffering until about the middle of the afternoon when she obtained some relief. She was constantly thinking of a friend whom she had known for five years past, who had been in the habit of calling on her frequently for sittings. The last time she had a sitting was in October, and having been in poor health for some time, she asked Minnie (Mrs. C.'s control) if she thought she would ever get well. Minnie told her she would be well in about three moons. The last time she called on Mrs. C. was about two months ago. She was quite ill, and on reaching the house was so exhausted as to be unable to go up the stairs, and Mrs. C. was startled by hearing a call for help from the friend who had accompanied her. Between them they took her up to Mrs. C.'s rooms, and laid her on the sofa. She felt better presently and remained through the day, going to the table with the family for meals. I believe this is the last Mrs. C. had heard or known about her. The strange part of the story is that her diseases were of the head and stomach; that she passed away on Saturday afternoon at three o'clock; was "well," as Minnie said she would be, in three moons; that all that day Mrs. C. suffered from head and stomach trouble; was scarcely able to speak; seemed to be partly unconscious and felt as if she were dying herself. As soon as the friend breathed her last Mrs. C. began to revive.

On Sunday afternoon, the friend who had accompanied the sick lady on her last visit, came in, and Mrs. C. at once felt that she had come to tell her that her friend had passed away, and was not surprised when she so informed her. At the same moment she distinctly felt a hand laid upon her head. As I sat listening to this recital, I held Mrs. C.'s hands in my mine and made occasional passes over her head. I remarked that this friend had probably clung to her and turned to her for help and sympathy in her last hours, as she had always done; but that as she had passed into better conditions herself, her gratitude for many kindnesses would lead her to try to remove these troublesome conditions from her friend. After sitting an hour with Mrs. C., I was truly surprised and pleased to notice the change in her physical condition; her eyes had brightened; smiles came to her lips; she conversed easily and cheerfully and seemed quite herself again.

I suppose I ought to say that an earnest Christian Scientist, a healer, came in and sat for some time with Mrs. C. and myself, though, perhaps I may say, too, that I had noticed the improvement in Mrs. C.'s conditions previous to her entrance. What caused it? MRS. D. P.

Chicago, Ill., Jan. 7th.

Immortality Proved by Science.

To the Editor of the Religio-Philosophical Journal:

In you issue of Dec. 29th was an article tending to prove immortality from a scientific standpoint. Though I am not an adept in science, and can not prove my position by straight lines or spiral curves, yet I was pleased to think that on the basis of science, from the pen of Hudson Tuttle, is a statement in accord with my own views. To say that I was delighted to think that I am sustained in my position by so high an authority, is but a faint expression of the high esteem that I and others hold the great ability and highly-progressive ideas of that eminent reformer, Hudson Tuttle.

I believe, too, that immortality reaches forever backward as well as forward; not in the sense of re-incarnation, in the form of different species of animal life, but in the natural condition in which Nature has left everything to be developed and individualized through her laws, and the outgrowth of time and events. N. WILBER.

Birmingham, O.

A. H. Dwight writes: "Your JOURNAL grows clearer, brighter and more cheering each week. It seems to unwind the thread of life and makes us young again."

Reminiscences of the Fox Family—A Well Authenticated Apparition.

To the Editor of the Religio-Philosophical Journal:

In another interview with Mrs. Underhill a few days ago, she stated to me that she had so many letters of inquiry about her sisters, her own opinion of them and the genuineness of the early spirit manifestations, that it was impossible for her to reply to each one; but that she is profoundly a Spiritualist, because she knows the facts as related by her and told in the "Missing Link," which is but a small share of the great manifestations that she knows to be true, and equally as well does her unfortunate sister know them to be true also, and no amount of exhibitions or denials now will be of any avail with those who have ever witnessed the demonstration, or shake their knowledge. Margaretta, Katherine, and Mr. Huxley may make all the noise with their toes possible, it will make no difference.

In giving accounts of the mediumship in her family, which have been very evident from occurrences which she relates that took place years ago, some of them before she was born, there are many incidents which showed the mediumistic quality. One instance she related which took place when she was a mere child. Her father was a Lutheran, but was a German, and had the old habit of playing cards with his neighbors, and they frequently sat till a late hour at their games in his house. Usually they staked a small sum of money to make the game interesting. One night they had kept playing until 2 o'clock, when he retired in a bedroom, next to the room where the playing had occurred. All at once they were startled by a sound of shuffling cards and a whispering, laughing and talking over the table in the room where the playing had been carried on. They would hear the cards shuffled, thrown around and cut, and all the movements of a regular set of men (somewhat boisterous) playing was regularly gone through with. He was greatly alarmed, as he knew there was no one in the house, and he exclaimed to his wife, "My God, it is the devil." He, from that night until his death, never touched a card. The family at that time lived in New York City; and it was a long time previous to the birth of Margaretta and Katherine. The family, both from the father and mother's side, have abundant proof of the demonstrations.

I send you the following, which I cut from the New York *Herald*. I would further state that Mrs. Underhill has relations in Plainfield, who know the superintendent, and they testify to his unempeachable character. They say that everybody believes his statement as readily as if they had seen it themselves:

SWEARS THAT HE SAW A GHOST.

George M. Smith, foreman and superintendent of the freight handlers at the railroad station in Plainfield, N. J., had an encounter yesterday morning with what he and every one who knows him believes to be a veritable ghost. Whatever he saw, it was sufficient to completely unnerve him, strong, stalwart fellow as he is.

On Tuesday night the west-bound Baltimore and Ohio emigrant train struck and killed an unknown man near the Evona station. The body of the man was picked up and taken to Dunellen, but early yesterday morning was brought to Plainfield and placed in the east end of the freight house, subject to removal to the morgue, which is located there. This was about 5 o'clock. The unknown man was dressed in a blue flannel shirt over a white undershirt, had on dark trousers and coat, with no vest. He was apparently thirty years old and had a week's growth of beard on his face.

When Smith came to the freight house, between six and seven o'clock yesterday morning, he knew nothing of the man's death or that the body was in the freight house. He went to the office, and uncocking the door went in. There, in the dusky half light, he saw a man sitting on a stool before the desk, apparently reading. Smith's first impression was that it was a burglar, and he was badly frightened at the encounter. He first bounded from the room, but looking back into the office through the glass partition he saw that the stool was empty and the strange visitor gone. Though Smith was frightened at the sight of the man, he was nearly paralyzed at his disappearance. He did not consider his business at the freight house very urgent just then, and ran as fast as he could across the tracks to the depot and told his story to Ticket Agent Nelson.

"How was he dressed?" asked Nelson, and then, strange to say, Smith described a man clothed just as was the body of the poor unfortunate lying at the other end of the freight house, fully one hundred and fifty feet away from the office where the apparition appeared.

At first every one was incredulous, but Smith's unassumed fright soon convinced them he had seen something. When he afterward saw the dead man he said at once it was the same man who had so badly frightened him.

A strange thing regarding the man killed is that in his pockets not a line of writing or scarp of paper or anything else furnishing a clew to his identity was found. E. W. CAPRON.

Spirit Message Purported to be from Anarchist Spies—His Advice to His Followers.

To the Editor of the Religio-Philosophical Journal:

At a private séance held in this place, Jan. 16th, 1889, composed of eleven persons of our best citizens, what purported to be the spirit of August Spies was allowed to entrance the medium, who is a lady of high character. None of the circle hold opinions in sympathy with the anarchists, and we were at first surprised that he should desire to appear; but the medium's guardian said it would be permitted for wise purposes. She was soon entranced when Spies said in substance:

"I am in hell; not one of fire and brimstone but one in my own breast. I am suffering awful agony. I can now see that it was best I should be hung, because if I had lived I would not probably have seen the error of my ways, but have brought more misery upon the community and upon myself. Even if I had been imprisoned I would probably have carried revenge in my heart and never repented of my conduct. I can now see that use of force against the public is not the way to produce reforms. My teachings were all wrong. I am informed that some person pretends I have sent back messages approving of my conduct. It is not true that I have sent such messages from this world. I hope you will give what I say to the newspapers that my former associates may see what I now say. If I can undo some of the wrongs I have committed and some errors that I taught, I shall be more able to get out of the misery I am in"

The above is not in the exact language, but is the substance of his address. He begged with tears that I should have it published. In regard to his indentity, all we can say is, that the medium and her surroundings are of a pure and truthful character, and we do not believe her angel guides would allow her to be used to deceive us or the public.

E. F. BULLARD.

Saratoga Springs, Jan. 18th, 1889.

An Excellent Test.

To the Editor of the Religio-Philosophical Journal:

During the course of a public séance, Mrs. Belle F. Hamilton said a scene presented itself to her for a gentleman present. There was a bed-room, a revolver, a watch and chain, $2.50 in money,—and two persons lying in bed, and the whisper, "Be still!" Then a burglar entered, went through his pockets, and took the money and watch; then went to the safe and took out several dollars and some papers, having previously taken the man's revolver, and covered him with it to prevent an outcry. The medium said that she received this from an old gentleman, who spoke with a foreign accent, and said he was the person's father. She described him at his request, and he recognized him perfectly. She also told him that his little son aged eleven was there. The gentleman, whose name is Mr. Edward Wallenstein, a business man of Chicago, arose and testified that he had never seen the medium before, and that the circumstance was true in every particular.

Chicago, Ill. **

We are in receipt of a pamphlet entitled "Signs of the Times from a Scientific Standpoint," a lecture by Prof. Cones, M. D., delivered before the Western Society for Psychical Research, at Chicago. It is a most interesting and readable work, embodying a masterly discussion and elucidation of the basic phenomena of Spiritualism, occultism and kindred subjects now agitating the scientific and religious world. Send 15 cents to the RELIGIO-PHILOSOPHICAL JOURNAL and secure a copy.—*Fox Lake Representative, Jan. 18 1889.*

Communication Given Through the Psycograph.

We appreciate the opportunity you give us to communicate with you and will try in return to tell you of our spirit homes and our surroundings. Our houses are not made with hands, but by our deeds while on earth. According to our life there so we live here. If we were true and honest, then we add to the beauty of our homes here. Every good deed of our earthly life will be an ornament to our spiritual abode, so the more good one does while on earth the better and brighter will be his home here. As for our surroundings, they baffle description. You would be enraptured with the wilderness of flowers that bloom in endless variety wherever the eye can see, and you could never match the beauty of the birds if you traveled your world over. I was somewhat of a geologist, but I never saw on earth such specimens of minerals as I see here. We can give you only a faint idea of the wondrous beauty of this glorious world of spirits.

I will try to tell you of our occupations: According to our ability we are assigned our work. Those who were studious on earth are teachers here. Those who were inventors on earth, influence and assist the young inventor of your sphere. Some minister to your sick; some help the fallen; others lead the blind,—each one finding his own sphere of usefulness, and no one feels tired of well doing.

Time never hangs heavily on our hands. You think your life is a busy one. When you come here you will find this is the true life, and yours but the first step to it; the primary school—a hard one to some, but they who do their best there, will never regret it here. [In reply to some questions.] I can not explain some things that you wish to understand, but what I do know I will try to tell you. Spirit vision varies greatly according to the condition of the spirit. Spirits who cling to worldly reminiscences perceive only the worldly phenomena. The all-seeing perception of spirits of higher development is denied them; it would not be serviceable to them until they emerge from their worldly condition. Such spirits see whatever they desire to see, but they do not see the existing thing. They only see the images which the spirit power is able to create. These images are wonderful in their strong and vivid distinctness, and they appear perfectly the same as when seen in mortal life. The spirits do not perceive the difference between their imaginary work and the true state of things, until their memory is purged of all earthly longings. [This may explain some discrepancies in some spirit communications.] Some spirits perceive the things of earth with the spirit organs through the material eyes of the mortals that they may be able to control. They see the material object as the medium sees it. There are spirits who perceive the things of earth without the aid of mortal vision. They see the interior spiritual essence of the external form. This power is used only on rare occasions, and then for the benefit of mankind. In this species of spirit perception you will recognize those instances of progress, which are known as invention and discovery. The progress of mankind since the earliest ages is mainly owing to this species of spirit perception. No great step was ever taken in human development without the intervention of spirts. [In answer to inquiry, where is the Spirit-world located?]

It is here. There is no locality other than your locality. Spirit-life is a condition. You perceive with your mortal senses the phenomena of your mortal condition. The spirit perceives with its spirit senses the phenomena of its spirit condition. The phenomena of space is common to both conditions. The spirit-life is the advanced stage in man's progress to his highest destiny. CHAS. A. DAVIS.

Experiences in the Investigation of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have been a subscriber to your very able and valuable journal for many years, and while I am in hearty sympathy with your efforts in expurgating frauds, still as for myself I am rather interested than otherwise when I have something to do with a medium who mixes up in fair proportions the false and the true. Indeed, it is a fine field for the exercise of one's faculties, and I have got so accustomed to discriminating and parting the *pseudo* and the *vera* that I become dull when criticism lapses into confidence.

Perhaps my partiality for mixed frauds is due to the fact that among my first experiences in Spiritualism were the séances of the now infamous Crindle Reynolds, who, in truth, is a very wonderful medium as well as a very ingenious and successful deceiver in more fields than one. I recognize the fact, however, that the majority of people take no delight in frauds, if they know it, and as it is with such persons a matter of feeling, and therefore of sorrow, somebody out of pure humanity must defend them.

So it seems that the big-toe theory is again revived, which reminds me of a circumstance that happened away back in the year 1853 when only the middle portion of Oregon was sparsely settled by white people. At that time the Willamette Valley contained nearly all of the population settled on the northwest coast. We had heard vaguely of the spirit rappings and the toe-joint theories therefor, and out of pure curiosity one evening we experimented for an hour with a home circle. We were not a little surprised to hear the raps, and following the alphabetical method we found that somehow the raps knew something. They formed words and sentences and conveyed wishes and ideas relevant to the occasion and the questions of the sitters around the table. The medium, so the raps said, was a little black eyed, flaxen haired girl fourteen years old, of a truthful disposition and wholly unsophisticated; but this did not interfere with the toe-joint explanation given by one of our number. She was so young and guileless that this theoretical implication of dishonesty did not in the least offend her. Several evenings later the participants were unable to get any meaning out of the raps which picked out the the letters as readily as before. No division of the letters into words, resulted in conveying any meaning. Finally it was suggested that the raps should decide, and the long file of letters were taken up in the order of their delivery and the table should rap when each word was completed. But when the words were thus formed no sense was discernible. We were discomfited; what could it mean? At last in sheer despair the table was asked if there was any meaning in the two or three sentences it had formed. The answer came promptly "Yes." At this juncture a new comer just from the California mines, looking over the script, said, "Here is one word that is evidently Spanish—*camino* is Spanish for road"; but that was all the Spanish he knew, and all of us were equally ignorant. Supposing from this word *camino* that it was a Spanish communication, it was sent to Oregon City, 32 miles away, and a translation returned that was a rational and suggestive part of the evening's proceedings.

Now I am not averse to the toe-joint theory; in fact I rather like it because it is so suggestive and full of meaning, but somehow I never could satisfy myself that it fully accounted for the circumstance above related. Please turn it over to the Seybert Commission with the compliments of

T. W. DAVENPORT.

Entertainment for the Children.

To the Editor of the Religio-Philosophical Journal:

The finest entertainment ever given in this village was on the occasion of the dedication of the new scenery at Liberal Hall to the children of the spiritual society, on Christmas night. A large number of invitations were extended to the friends of liberal ideas, and in the afternoon a sociable was held in the parlors, and a very enjoyable time was had. At six o'clock the exercises of the evening began, which consisted of vocal and instrumental music, recitations, dialogues, etc. The children deserve a great amount of praise for the very efficient manner in which they carried out their part of the programme.

At the close of the exercises Mr. J. C. Hungerford appeared as Santa Claus and Miss Sykes of Bristol, as Mother Goose, and presents to the number of two hundred and fifty with which the Christmas tree was laden were distributed. It was a scene not soon to be forgotten to see the happy smiling faces of the children as package after package were received by them, and hurried to parents and friends for their inspection. Mr. C. N. Griswold delivered a fine poem appropriate to the occasion which was well received, and Dr. Flavis Thrall was instrumental in bringing about the entertainment, and to her efforts was the success of the occasion wholly due.

Poquonock, Ct. H. ABKE.

Notes and Extracts on Miscellaneous Subjects.

Western cattle have profited by the unusual mildness of the winter.

The Colorado Legislature has the Australian electoral reform bill before it.

The first branch of the "King's Daughters" to be started in Wyoming is now organizing in Cheyenne.

Fort Worth talks of erecting, in the spring, a palace made of the cereals, minerals, and industrial products of Texas.

At the Drexel wedding, in Philadelphia, sixty-four servants, all attached to the Drexel household, witnessed the ceremony.

The New York House has authorized the incorporation of the Mount McGregor Cottage Association, to preserve the Drexel cottage, where Grant died.

The stamp collection of M. Ferrari, son of the late Duchess of Galliera, contains about two millions of specimens, and has a market value of $125,000.

An ornament of the black skull cap of the Chinese Minister, in which he appears on state occasions, is an immense sapphire surrounded with diamonds.

Rose Elizabeth Cleveland is writing another novel. The story is based upon her experience in Washington society, and is filled with satire of a gentle but effective kind.

American crooks who go abroad say that the French detectives are more stupid than those of any other nation, and the English the most untiring in following up a clue.

A rocking stone in New Marlboro, Mass., is so nicely balanced that, notwithstanding it weighs many tons, the pressure of a single finger is sufficient to move it about an inch.

Philadelphia is still bragging how she fed 200 tramps on Christmas Day on turkey. One hundred and fifty of the lot have no doubt been shut up since then for thefts and assaults.

To him that hath shall be given. The presents at the wedding of Miss Louise R. Drexel, daughter of the late Francis A. Drexel, Philadelphia, amounted in value to about $200,000.

The punishment for a person who pulled the nose of a king 200 years ago was to be boiled to death in oil, but in these days the police court judge would probably make it thirty days.

A writer on the history of vegetables says that rhubarb came from China about 1758, and when introduced into England was called "patience." Turnip leaves were then first eaten as a salad.

A physician writing upon the care of the eyes says that it is important that the upper half of all type should be cut very clearly, as much depends on the upper portions of printed letters in reading.

A woman in Bucksport, Maine, has just bought her first new bonnet for thirty years. She could hardly have done better than that if she had lived in the Garden of Eden. She is eighty-two years old.

A postal card has gone round the world in seventy-three days. It went from Hampstead to Hong Kong and back by an opposite route, traversing a journey of over twenty thousand miles for 4 cents.

Delaware still continues the use of the whipping-post, and if you want to know how it succeeds she will send you figures to prove that she has 20 per cent less of minor offenses than any equal population in the world.

Railroad monopolies do not always grind. That between New York and Chicago saves fourteen hours time, five changes and $7 in fare over the old system of fifteen years ago. The saving in freight rates is almost one-half.

"Let a girl bleach her hair," says a Boston doctor, "and within three months she will have trouble with her eyes, pains in the head, and be well on the way toward some nervous disorder requiring a doctor's services half the time."

Frederic Harrison, the chief Positivist in London, is a middle-sized man, with brilliant eyes, a ruddy face, a kindly look, and a manner which is pleasantly academic. He is an enthusiastic lover of the French Nation, and Republic, a brilliant writer, and a veritable enthusiast for humanity.

The women of Bridgeton, N. J., are taking advantage of the prevailing "White Cap" craze in a peculiar way. A case is reported where one of them wrote her husband a letter in order to keep him in at nights. It proved effectual.

The Methodists of Lumpkin, Ga., have a new church bell, the old one being cracked and worn out. The old bell was cast in 1600, and has in its time summoned to worship men of various creeds in the Netherlands, Portugal, Spain and America.

A vein of silver extending for miles and showing an assay of $2,800 to the ton has been struck within twelve miles of Duluth. Christopher Hyalmer is the owner of the property on which the find was made, and he refuses to sell it at any price.

Austin Corbin and Timothy C. Eastman, of New York City, are at the head of the sportsmen's syndicate, who are surveying Croydon Mountain and its vicinity in New Hampshire, with a view of purchasing the same for a private hunting park.

A cat crawled into the muzzle of a cannon in the British barracks at Cape Colony a short time ago. When the evening salute was fired she was thrown a distance of 200 feet, but, strange to say, lived for two hours after her involuntary flight.

A giant pine tree was cut down in Garrett County, Maryland, lately, and near the heart a bullet was found. At this point the tree was thirty-two inches in diameter. The bullet is thought to have been fired by one of Braddock's men during the campaign which culminated in the disaster at Fort Duquesne.

The mania among dog fanciers in England now is for greyhounds. Greyhound pups have recently brought as high as 850 guineas. That price was paid at a recent London auction for the celebrated greyhound puppy Fullerton. Sixty to seventy guineas is a common price for greyhound pups with any claim to "blood."

Philadelphia's famous Clover Club gave a banquet Thursday night, and thus abused a well known Chicago citizen: "James W. Scott, of the *Chicago Herald*, was the 'baby' member of the club, and when called upon for a speech his voice was drowned by nursery rhymes and jokes until he was compelled to abandon the effort."

Cardinal Lavigerie has brought over from Africa two graceful gazelles as a present to Leo XIII. They have been housed in a corner of the Vatican gardens, and the Pope never takes his daily walk among the vines and shrubs, which he himself has imported, without stopping in front of the enclosure, where the animals have become quite tame.

A man who was condemned to death for murder a short time ago, and is at present confined in the prison of Ratibor, is being fed by force twice every twenty-four hours. Four days ago he began to refuse all nourishment. The means employed to feed him are as follows: In presence of the prison doctor a screw is with difficulty driven between his teeth, and his mouth is kept open by small wooden wedges. An india-rubber tube is then put down his throat, and he is made to take a sufficient quantity of milk gruel to keep him alive. He resists the operation during which he has to be bound hand and foot—sturdily.

The son of the Rev. Dr. Howard Crosby has introduced a bill with the following clause in the New York Legislature; "Every candidate for any public office in this state, or in any county or municipality thereof, which office is to be filled by popular election, shall within ten days after such election file in the office of the Secretary of State an itemized statement of all moneys contributed or expended by him, and all debts incurred by him in aid of his election; and whenever any part of said moneys was paid or promised to be paid to any agent, committee, organization, person or persons, then said statement shall contain in detail a statement of the manner in which such moneys were expended or debts incurred by such agent, committee, organization, person, or persons." The penalty for violation is imprisonment, a fine, and a prohibition of the candidate's taking his seat or drawing his salary until the statement required by the bill is made.

Mr. George Thorndill, who lives near Syracuse, N. Y., some time ago sent to Queen Victoria a barrel filled with seven kinds of the finest apples raised on his place. He has received some half-dozen letters of acknowledgement, and a royal check for £5.

Wonderful Experiences of an Old Man.

To the Editor of the Religio-Philosophical Journal:

I desire to relate briefly, an account of rather strange phenomonon surrounding an old man, now in his eighty-ninth year, who resides six miles from this place, in Union county. I propose to state only facts with the view of eliciting an interpretation or some theory as to the cause of the trouble. The gentleman in question is named Richard Willett, and lives in a house about ten paces from the residence of his son, L. C. Willett, on the farm of the latter.

The old man lost his wife twenty-five years ago, and since that time he has resided with his son, and has always been a sober, honest, hard working farmer, and even the past year made a good crop of tobacco, corn and potatoes by the labor of his own hands. With the exception of being a little hard of hearing he enjoys fine health and eats very heartily. His mind is as good and his reasoning as sound and clear as that of any man of his age in the county. Now to the story: During the past six months the old gentleman has been annoyed every night by strange visitations in the person of men and women who during their sojourn about the doors and windows of his domicile, keep up an incessant conversation among themselves, alternated by singing. They never address themselves to the old man himself, but carry on their talk and singing in his presence, although he never sees any one. The conversation of these strange visitors, so the old man informs the writer, varies nightly. At times the confab is of a most pleasing nature, and again they quarrel with one another so fiercely as to make believe there would be bloodshed; yet they never seemingly come to blows. They sing all manner of songs, such as hymns alternated by comic songs. Mr. Willett declares that he cannot explain this strange conduct on the score of his hearing or from the condition of his mind, for while it is true his hearing is a little dull, he has the right use and exercise of his mind as well as he ever did at any period of his life.

"Uncle Dick," as he is familiarly called by his friends, is fond of speaking of the nocturnal spirits or visitors, whoever they are, and different persons have remained over night with him, none of whom have ever seen or heard the parties in question. Now what is notable in the premises, is the fact that that Uncle Dick never hears anything of the kind while visiting friends and sleeping away from his own apartments. He informs the writer that about one week ago while sitting in his room reading by a warm grate of coal, all of a sudden his nightly visitors seemed to put in an appearance at the partition door and for a time indulged in a similar routine of songs and talkings that had characterized their previous visitations. This occurred about noon, and since that time daily as well as nightly they return. The old man says that the conversation and singing is carried on in the same loud strain that would be among persons in church or elsewhere, when those around them could hear and distinctly understand every word uttered. He asks, "What can it be?" He is desirous of knowing. I told him I would write to the RELIGIO-PHILOSOPHICAL JOURNAL in quest of information, as it might be explained on the grounds of spiritual concourse.

Now, in conclusion I desire to state that any person who has a doubt of the facts herein related, let him write to the Judge of the County Court of Union County, who is well acquainted with "Uncle Dick," and the writer as well, or he may write to any officer of the county as to the reliability of the old man. Let any one who may feel disposed to do so, write to Richard Willett, Waverly, Ky., and he will verify what I have written. H. S. JONES, M. D.
Corydon, Ky.

Mr. Spurgeon, the celebrated Baptist preacher, is unable to take exercise at Mentone because of the swelling of his feet. It was frequently his custom, or rather his necessity, to preach to his London congregation with one leg resting for support on a pulpit chair.

Baron Zedlitz, who is about to marry Miss Roosevelt of New York, will wear his German officer's uniform at the wedding. This is at the request of his fiancée, who wishes her friends to see what a handsome man he is. Speaking of his gorgeous uniform, he said to a friend: "Eet is trimmed wiz ze little American monkey called ze chunk."

"Robert Elsmere" has more than a parallel in Rev. Mr. Alexander of Omaha, Neb. He told his congregation that the crucifixion of Christ was all a myth, and that he never suffered on the cross, but that it was Simon Peter instead. It caused so much excitement that the preacher was obliged to flee from the church.—*Gardiner (Me.) Home Journal.*

"Sir" William Conrad Reeves, Chief Justice of Barbadoes, just knighted by Victoria, is a colored man. His mother was a full-blooded negress. His father was a Scotch planter. The Chief Justice began life as a printer.

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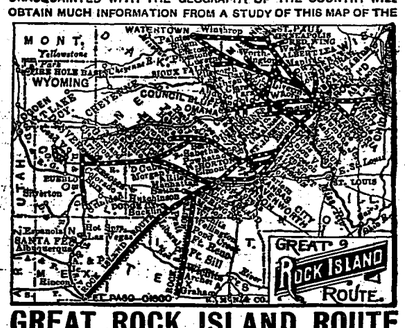
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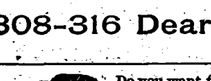
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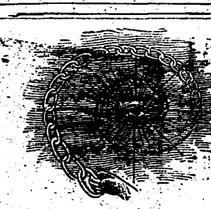
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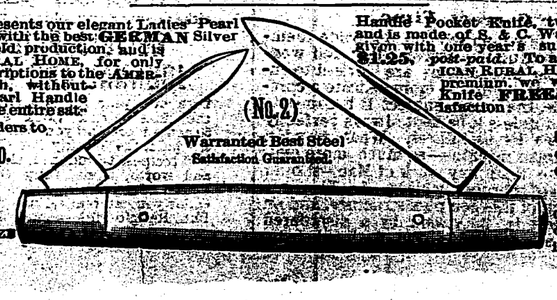
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A Typical Case of Clairvoyance.

PROFESSOR ELLIOTT COUES.

Dr. George M. Beard is credited with the following statement:

"No member of the human race, man or woman, child or adult, in trance or out of trance, or in any phase of health or disease, ever possessed even for one moment, the feeblest degree of clairvoyance or second-sight power."

Supposing this to be true, it is about as unscientific a statement as could be made, for it implies Dr. Beard's personal knowledge of what every member of the human family has been able or not able to do. It is not the fact, but the statement, that I first hold up to ridicule, as silly enough to forever settle Dr. Beard's claims to any scientific habit, frame, or method of mind. It is a disgrace to science, and an insult to scientists.

Furthermore, the sentence is as false as it is possible for a statement to be made in the English language. I suppose that more than half the people in the world have sense enough and experience enough to know it is false.

Sometimes I tire of finding facts for people and then finding them brains to take in the facts. Sometimes I am inclined to let the Lord run his own machine to suit himself without any assistance or interference on my part. But then I reflect that he may expect some return or acknowledgment for letting me live, and that encourages me to share his responsibilities. God and I are on excellent terms, and I am authorized to say that it will please him to see me stick the point of my pen through such a bubble of bombastic bigotry as Dr. Beard has blown.

I happen to have on my desk the documentary evidence of as typical, clean-cut, well-rounded a case of pure clairvoyance as one would wish to see. Moreover, I know both parties to the transaction intimately, and have investigated the case thoroughly. One of the persons, the clairvoyant or percipient, I will call Mrs. Bartlett, because that is not her name, and because she shrinks from publicity. The other person, the agent, is Mrs. Eliza Archard Conner, lately of New York, now making her home in Washington, widely known as a graceful and forceful writer and speaker, who kindly gives me permission to use her name.

The case is simply this: A lady stumbles and falls in going up the steps in front of her residence, No. 217 Delaware Avenue, Washington. She is not hurt, picks herself up, and goes into the house. This is between 2 and 3 P. M., Jan. 14th. About the same time, another lady, sitting quietly sewing in her room, a mile and a half away, "sees" the little mishap precisely as it occurs. The whole scene is before her, sensed or perceived in some mysterious way, for which "clairvoyance" is as good a name as any other. The details of the occurrence are so minutely portrayed that the clairvoyant notes even the dress and hat that Mrs. Conner had on, and some papers she was carrying in her hand. Mrs. Bartlett would hardly have been more thoroughly aware of the scene, had she been standing by—perhaps she might have been less so, for the little flurry of the moment would have naturally blurred some details that seemed clear in the "second sight" picture.

Scarcely believing the psychic image herself, but thinking it over that afternoon, Mrs. Bartlett was fortunately moved to write to Mrs. Conner a close and minute account of the vision. This she did the same evening, before there had been any communication between the two ladies. I say "fortunately," for usually in such cases the matter is not immediately and spontaneously committed to writing, but the parties to such transactions meet, each tells the story to the other, and the case, as thus verified, is made up in a way which allows all sorts of doubts, even if entire good faith is conceded to both sides. Questions of memory, of fusion of the thoughts of the agent and percipient, after relating respective experiences, and other matters tending to weaken or negative the testimony of the clairvoyant, are sure to come up, and very properly, too, for the sake of due scientific caution. Persons having such experiences cannot be too particular to note them down at once, on the spot, before anything else whatever turns up, if the case is ever to become available evidence. In this instance, there seems to be no peg on which to hang a doubt that Mrs. Bartlett was fully aware, by some psychic faculty, of what was happening to Mrs. Conner at the time in a remote part of the city. The latter received the former's letter with a full description of the scene, by post, next morning, Jan. 15, there having been meanwhile no communication whatever between the two ladies. I happened to call on Mrs. Conner on the afternoon of Jan. 15, on an entirely different errand, when she showed me the letter, and verified it in the minutest particular, from her side of the case. There is a question of about thirty minutes in time of the fall and of the vision. Mrs. Bartlett says, "about two o'clock." Mrs. Conner tells me she thought it was later, about half past two. Neither lady seems to have noted the time exactly. Either may be out a few minutes, or enough to make the scene and its psychic image coincident. But that is immaterial to the main fact of the clairvoyance. I will assert further, that if it were proved that Mrs. Bartlett had the vision before the event—an hour before, or a day, for that matter—it would not weaken the case in the least. Nothing is commoner, as a fact in psychics, than prevision or premonition of what is about to happen to one's self or to another.

Unluckily, the whole scheme, schedule and inventory, of the materialistic science of to-day excludes the possibility that anything of the sort can happen. We have Dr. Beard's own word for it that nothing of the kind ever did happen. But either he is mistaken, or else something has now happened that never happened before in the history of the human race. How proud I ought to feel, to thus be able to herald to the scientific world a startling discovery! I should expect to make quite a reputation as a scientist on the strength of it, had I not a well-founded suspicion that clairvoyance is too well established a fact to set the world afire with at date of present writing. In fact, I thought a great many people knew as much about it as I do, and some a great deal more than I, until I learned to the contrary from one who is omniscient, as our modest friend Dr. Beard appears to have been.

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Must not Immortality Reach into the Past as well as Into the Future?

To the Editor of the Religio-Philosophical Journal:

In your issue of December 29th, 1888, there appeared an article by Hudson Tuttle, entitled: "Must not Immortality Reach into the Past as well as Into the Future?" Would you please permit me to review this article, in order to obtain further light on an apparently dark subject? To begin with, permit me to define a few terms as I understand and use them. The innermost individual consciousness, the innermost active, self-sustaining entity I understand to be the soul. If this soul obtains a physical body, it also and at the same time obtains a spiritual body. We then have a combination of soul, spiritual body and physical body. This combination I understand to be a human being. The combination between soul and spiritual body alone, as separate from the physical, I understand to be "a spirit." The class of matter which goes to make up the physical body, is "physical matter;" that which goes to make up the spiritual body is "spiritual matter," and that which enters into the soul structure I will call "soul matter."

Now, if I understand Mr. Tuttle correctly, he desires to prove or explain how, "the spirit of man (the spiritual body) need not necessarily have an end, because it had a beginning;" in other words, that the spirit of man is immortal in spite of its having had a beginning, and as a proof he draws a comparison between the motions of planets and their physical atoms on one side, and the motions of spiritual atoms and the resulting individualized spirit on the other. Although the comparison, or rather the idea of comparing the two, is correct and logical, I think Mr. Tuttle makes one or two mistakes in the course of his argument. In the first place, I think he starts from false premises when he takes a straight line, or the motion of matter, or the direction of the "primary force," or impulse in a straight line, as a start or foundation upon which to build a universe. I maintain there is no such thing as straight-line motion in space; never was, nor ever will be; for, if matter ever did move in a straight line, or if the "primary force" ever did so, it would have continued to do so up to the present day. Because whatever forces were active at Mr. Tuttle's "beginning" are active to-day. Straight-line motion could have never been converted into curvilinear motion without a curvilinear impulse. Mr. Tuttle says that crude matter flowed to one common centre in the direction of a straight line. I would like to ask how this centre managed to attract all this matter, if it did not do so by means of motion? which motion was communicated to the surrounding space-ether, thus establishing certain currents, which currents carried the crude matter to the centre. But since a centre can have only one kind of motion, in order to be a centre, this motion being its own axial rotation, it follows that the "primary force" was of a circular nature. Straight-line motion can only cause repulsion, never attraction. It would produce chaos rather than harmony.

Even Mr Tuttle finds it necessary to make use of a "whirlpool" to collect his matter with: Then, I ask, is not this "whirlpool" or vortex the "primary force?" Crude matter is entirely devoid of force (except atomical, rotatory motion), is never active of itself, but is alway being acted upon, either from within or without, or both. Even the above mentioned atomical, rotatory motion is imparted to it from the surrounding space ether, which distributes the existing quantity of energy in space equally among all the existing atoms, according to their size and prevailing circumstances and conditions.

If we take a revolving vortex for our primary force, then it is easy to see how the resulting ethereal space currents would cause any crude matter coming within their reach to first describe hyperbolas, then parabolas, then ellipses becoming more and more circular as they advance and approach the perfect centre; but I cannot subscribe to the conclusion of Mr. Tuttle, that they ever become perfectly circular; or where in all the physical universe do we find perfect circular motion any more than perfectly straight motion? These are the two extremes, the last of which means absolute chaos, and the first a cessation of all progress; for a planet, sun or atom having acquired perfectly circular motion, could not progress any farther because a perfect circle is the ultimate or pinnacle of perfection, towards which everything is tending, but which will never be reached. Because a perfect circle cannot be described except around a stationary centre, and a stationary centre being necessarily unprogressive, which is inadmissible, it follows that a perfectly circular orbit can never be attained by any planet or sun; but the centre being progressive, the whole universe revolving around it must also be progressive; and even if the orbits of the most perfect planets should ever become so nearly circular as to be circular, if the centre were stationary, even then these orbits would only be circularly spiral, and a "constant return to the point of departure" can never take place in a progressive universe.

I would even go a step further and say, that planets and suns do not revolve in ellipses, as is generally supposed, around their centres of motion; in fact, that they do not revolve around them at all, but that they gyrate about them, describing very much drawn out, slightly spiral wave lines in space, similar to the path of our moon. What is true of physical matter is equally true of spiritual matter,—the difference between the two being merely in degree of development and refinement, and its consequences,—nothing more; that is to say, any motions, velocities and combinations of motions and velocities of spiritual matter will be more harmonious and, therefore, more lasting than those of physical matter; but both are transient, ever changing, ever progressing. Although a spiritual body may last for a long period of time, may even, in its highest state of development, outlast the life of a planet or systems of planets, still there will finally come a time when, like the physical body in old age, it will no longer be adequate to serve the soul as a medium of expression; not, perhaps, because of its decay or disintegration, but, because the soul outgrows it, rises superior to it, and consequently throws it off,—not all at once—but by slow degrees, a portion being thrown off every time the soul enters a higher sphere of existence. Finally when the soul is ready to enter the sphere of souls, the last remnant of the spiritual body is dissipated, or dissolved into its primary spiritual elements, while the soul continues to exist in the sphere of souls for an infinite period of time, according to its necessities and desire.

As stated above, souls are composed of particles or atoms which I have taken the liberty to designate as "soul-matter." This soul-matter is as much more refined and perfect than spiritual matter, as spiritual matter is more refined and perfect than physical matter; and the same holds good in regard to the motions, velocities and combinations of motions and velocities of soul-matter; so that if a spirit outlives a solar system, a soul would outlive a universe. In fact, there will come a time in the life of a soul when it can no longer perfect itself in the universe in which it was evolved and developed. Such a perfect soul will be in the position of Mr. Tuttle's "circular force," it will become detached and expelled from its parent universe, and will be obliged to build a universe of its own in some suitable space unoccupied by other universes, in order to further progress and express itself. These souls thus become the first and primary cause of Mr. Tuttle's whirlpool or vortex, by means of which they gather up crude matter. They are the seeds of universes, the same as the nut or acorn is the seed of the tree, or as spermatozoa are the seed of man; and as a seed will only produce its own kind, in harmony with itself, so also does a soul produce a universe in harmony with its own interior structure, the physical universe being the physical, and the spiritual universe the spiritual body of the central soul; and a universe in this sense comprising all the suns, systems and circles of suns with their attendant planets, moons and comets revolving around such central soul.

But now, since the universal law of progress must include every atom in nature, it follows that no atom, of whatever state or degree of refinement it may be to-day, can forever remain in that state. It must change, and every change must be an improvement or a preparation for an improvement upon previous states. Chemical action is continually at work on and in the earth, eliminating the pure from the impure, depositing fire and water made crystals from indiscriminate mixtures of elements, such as granite, lava, etc., thus producing refined physical matter from crude matter. This same action is at work in planets, converting refined physical matter into spiritual matter, which becomes sensible to us in the shape of perfume and its fragrance. This same action is also at work in animals, that convert the most refined portions of vegetable matter into soul-matter, of which human beings furnish the highest quality, and which becomes sensible to us in the shape of thoughts. This same law is also at work in spirits, who convert the most refined portions of spiritual matter into a fourth class of matter, which might be termed "sublime" or "divine" matter.

Now, it is easy to understand how there must come a time when the whole physical universe of to-day will have been converted into spiritual matter, will, in fact, take the place of the present spiritual universe, which also enters a higher sphere of existence, and so on through all the various states of matter. The supply of crude matter from without being always more than equal to this loss of conversion, it follows that universes are continually growing, continually changing and advancing. What is true of the whole, is also true of its parts. Each part, each spirit, each soul never remains the same for any length of time; all are continually changing and advancing. As the physical body is completely changed every seven years, so also is the spiritual body changed gradually but completely. The soul structure is also changing but very much more slowly, and not even the very innermost center of force or energy remains the same, for it, too, must progress, and progress implies change; only the higher we advance in the scale of being, the slower is such progress, and to us shortlived mortals, a soul or even a spirit may appear "immortal"; but in the philosophical abstract sense there is no such thing as immortality, and, therefore, I do not consider it a philosophical term, any more than "eternity," or "infinitude," all of which are incomprehensible to the finite mind. They are the outgrowth of ignorance, and as knowledge takes the place of the latter, they will fall into disuse.

We, therefore, find that all the various states of matter are the outgrowth of inferior states; but all are transient, all are continually changing and progressing to a higher state.

I am afraid I am encroaching upon your space and will, therefore, close. One word more in regard to the materialization of flowers, paint, hair and kindred substances: All physical substances are held together by spiritual bonds, by means of a certain degree of harmony among their atoms. If this harmony becomes sufficiently disturbed, the atoms become separated and the substance becomes dissipated. Neither will these atoms come together again, unless they are preserved and prevented from scattering, artificially or otherwise, and their former harmony is restored. Since there are only a very few primary or fundamental elements, probably only three, of which all physical substances on and in the earth are composed, it is easy to see how any substance whatever might be manufactured or "materialized" by condensing the proper primary elements in proper portions, by bringing about a sufficient degree of harmony among them to insure their lasting combinations; and they will be lasting in the same ratio as this harmony is more or less perfect. If the physical atoms of the materialized substance were surrounded artificially with an atmosphere of spiritual matter, sufficiently dense to ward off the disintegrating influences of surrounding matter, it would be almost as permanent as a similar substance of spiritual matter, and very much more permanent than a similar substance of physical matter not so protected, whether it be of artificial or natural origin.

I think that as our knowledge in regard to the hitherto unknown laws of matter increases, we will be more careful about ridiculing a statement of observed facts, however inexplicable it may appear at first. Let us investigate all things and hold on to that which we can comprehend; but do not let us deny the existence of things or phenomena simply because we are unable to comprehend them.

HERMANN FASCHER.

Reply to Mr. Fascher, Mr. Jackson and Other Critics, by Hudson Tuttle.

The most difficult thing to do is to reply to assertion, and when assertion is supported by assertion, and the series used as data from which to draw conclusions, the matter becomes still more hopeless. The article in question was written for the purpose of meeting the objection to immortality now made by the metaphysical statement that whatever has a beginning must have an end. The discussion was removed into the fields of generalization, and reduced to the last extreme of condensation. Had the critics read more carefully, they would not have misunderstood, and they would have seen that while using different language, they were almost repeating the thoughts embodied in the article they object to.

Mr. Fascher clearly defines the terms he uses, yet here he makes his first assertion. There is a body and a spirit, but as for soul, which he assumes to be higher even than spirit, what proof has he of its separate identity? The distinguishing quality of spirit is mind, and the term spirit carries with it all that Mr. Fascher assigns to soul; hence that there is a soul state superior to the spirit state is an assertion in support of which he brings not a word of proof.

He denies that the primal impulse of force is in a straight line, and says if it were, it would be always straight, asserting again that such motion must be in a curve. Not a word of proof! Then he says a stationary center is "unprogressive." Why? If our solar system were absolutely fixed in space, who knows that the same life changes would not occur on the planets that now take place? This is assertion. He makes a lengthy statement about the growth of the soul, which has no force until he has proved his assertion that there is a soul-existence. Until then the progress of soul, and all he says about that subject, is assertion: All assertions to the last; greatest of all in the philosophical abstract sense, there is no such thing as immortality.

When Mr. Fascher takes the trouble to prove any one of these assertions it will call for reply, and not till then. The only point he scores in his criticism is the apparent inaccuracy of my statement that worlds revolve in circular orbits, while really they revolve in ellipses. I grant that the orbits are not circular, but the moving force constantly aims at that end, and fails because of imperfect conditions. If there were only two bodies in space, of homogeneous texture, and space was a vacuum they would swing around a common center in absolutely perfect circles. Space is not a vacuum, the texture of worlds not homogeneous, and all celestial bodies are under the mutual influence of each other. Hence the planet is drawn aside in this direction, and in that, partially but not completely compensates for its heterogeneous mass by revolving on its axis, and traversing a wavy line of constant perturbations, spans its orbit in a mean line between all contending forces. But does this prove that perfect circling forces are not possible? Does it not rather show that with more perfectly constituted matter they would be possible?

I return to the consideration of the questioned doctrine that force in its inception moves in a straight line, not so much because questioned by Mr. Fascher, for he opposes only assertion, but because the objection enters into the argument of another critic, who supports his argument with forcible clearness. Mr. Fascher is in error when he supposes a "curvilinear motion" must have a "curvilinear impulse!" Curvilinear motion is always the result and mean of two or more impulses, as the most elementary treatises on motion will show. He asks: "How this center managed to attract all this matter, if it did not do so by means of motion?" Here he is again in error, for motion is not necessary to attraction. You hold a weight out in your hand. It weighs, say ten pounds, or is attracted to the earth by force represented by that number, yet it moves not in the least. You let it go, and it falls. It is not attracted any more while falling than when held still. Motion, then, is a consequence of attraction, and is not essential to the manifestation of that force.

To apply this to the "beginning," suppose that there is a vast cloud of world-vapor expanded to the utmost by heat, stretching out into immensity, yet not so far as to be beyond the grasp of the understanding. There are two forces at work, that of attraction which holds the atoms within a boundary, fixed by its antagonism to the expansive power of heat. Each and every atom is held by the expansive power as the weight is held by the hand. Now as the heat subsides there comes a time when its grasp is slowly relinquished, and the atom commences to fall toward the center of the cosmic-cloud. The initial step of that first impulse is along a line from the atom to the center. In its course it is deflected by the crowding atoms and between these two forces it moves in a parabolic curve, which approaches the circular by the resistance met. I did not expect any objections would be raised against this part of my essay, as this step is really of secondary consequence. The criticisms of Mr. Jackson are of great force, and bear the impress of a mind familiar with the consideration of the abstract theorems of astronomy, and of that metaphysics he so earnestly disclaims. He sets out by saying that really there is no necessity of any argument on the question, which verily is a metaphysical scarecrow, and then brings cogent arguments, for he is a born debater, to show in many ways that "There is no logical reason why" anything "could not exist commencing *now* and *here*, yet reaching on, straight or crooked, or in a spiral forever."

Assuredly not, and such arguments, instead of conflicting with mine, are most valuable allies. But Mr. Jackson misunderstands when he says: "Is it not a mistaken effort on your part to attempt the proof that the spirits of men become organized, indestructible energies, disconnected from, and independent of, all surroundings?" I make no such severing of the contact of spirit with its surroundings. As an example: the human being in perfect health is a cycle of forces, and if this condition could be maintained, if renewal and decay could be exactly balanced, such a being would be immortal. With the imperfections of physical matter this balance cannot be maintained; but after the separation of the spirit from the mortal body it is possible, with the refined substance of that spirit realm; and here the difficulty in the diagram complained of by Mr. Jackson has its explanation. The spirit is not independent or "disconnected from nature's all-sustaining power" but as much a part of her plan, as the forms of animal life; and just as Mr. Jackson says: "The true solution of the problem of long continued individualized life is to be solved by the developing in nature through her persistent evolutionary processes the power of organizing entities, so perfect, so completely in accord with equally perfected environments, that such organizations may maintain and extend their lives, within and as parts of the grand unitized whole, for periods without limit, or only limited by the failure of all life." Precisely and clearly stated; and by this very process the primal forces of the elements have through the cycling changes of organic beings come up a "spiral line;" that is, a course that is in returning circles yet ever mounting higher and higher. Every organic being is an individualization of forces, a gyration of forces, a circle which if maintainable would produce endurance as long as maintained. The break complained of between mortal and spirit is bridged by death which simply transfers us from perishable organisms to those fashioned of imperishable substance.

Berlin Heights, Ohio.

For the Religio Philosophical Journal.

SOME OF THE REASONS WHY I AM A SPIRITUALIST.

MRS. SARAH A. BUNKER.

In Jan., 1848, I lived with my parents, Mr. and Mrs. Leonard Howard, in Geneva, Kane County, Ill., and was keeping company with my intended husband, George C. Bunker. The day was set for our marriage, Jan. 27th, 1848. We spent the evenings together, he taking leave of me at 9 o'clock, and going to his home, he living in Geneva also. The night of the 24th, on arriving home he found the family very much excited, his mother claiming, "I am so glad thee has come home." They had been disturbed by some one making three loud raps on the outside door; but on going to it, no one was to be seen. This was repeated three nights in succession, at half-past eight o'clock. The last night a servant girl, Bridget Ryan, about fifteen, slept in a bed-sink (a window being back of the bed), in order to be near in case she was needed, as Mr. David R. Bunker, father of George, was sick, and had been for some time. George staid at home that night, feeling sure he would find out who was causing so much trouble. Some of the first men of the place were there to assist in capturing the person, should he try it again. Mr. Bunker was a Friend or Quaker, as well as his ancestors before him,—a man very much respected; his family also.

Some were standing by the doors ready to step out at the first warning. George had stationed himself in the room where the bed-sink was, feeling well convinced that it was the girl who was causing the trouble. She had retired early, and judging from the heavy breathing she seemed to be in a sound sleep. At half-past eight, the raps came on the door as usual, and at the same time the girl jumped from her bed with a scream, "Sure, it's the spirits!" The girl seemed to be frightened out of her wits. On looking outdoors, no one was to be found. The window back of the bed was broken, no glass falling on the outside, but all inside of the house. Poor "Bridget was the one"; every one was convinced as to that. She asserted her innocence, but no one believed her and she must go from there as soon they could do without her.

We were married at 11 o'clock A. M. of the 27th, and Mr. B. passed away at half-past eight P. M. In due time Bridget was discharged, protesting her innocence. After she was seated in the sleigh, Mrs. Bunker tried to have her confess that she had made the rappings, although there was a room between the one she occupied and the door upon which the knocking came,—saying: "Bridget, thee had better tell the truth. Do not go away with a lie in thy mouth. Thee knows thee did it."

We went to housekeeping in April, having a small house with two rooms and a pantry below, the upper story not being finished. One lovely night in June, my husband and I were awakened about one o'clock A. M., by some one walking across the room, then going upstairs, and passing along the floor. My husband called out, "Who is there?" but got no reply. He getting up, looked the house over, but no one could be found. He came back to bed, but had hardly laid his head on the pillow before the walking commenced again. On going upstairs, everything was quiet. Coming down, he shut the door tightly, and pressing the latch down he remarked, "No one can get into the room without my knowing it," and got in bed. But the walking commenced again, and steps on the stairs were heard. Mr. Bunker jumped out of bed (it was but a step or two to the stairdoor), saw the latch raise and the door came open, but he could see no one. He got into bed, and by this time I was frightened, and he badly puzzled. I felt very sure there was some one in the house. He said if there was he could not find him. While we were talking, a crash occurred and the dishes in the pantry shook; it sounded as if something was broken into pieces. After a while we got up and dressed, and going out into the room, there lay our looking glass on the table, face up, all right; not a crack in the glass, the string unbroken, and a large spike still in the wall on which the glass had been hung; everything else in the house was as we had left it on retiring.

We told our experience and were laughed at; but that did not alter the facts. We were young, and did not know what to think about the manifestations. We took the *Tribune*, and when Mr. Greeley published an article in regard to the Fox girls, Mr. Bunker said: "Sarah, that is what we have been having." I would not believe it.

On trying it we could get anything by ask-

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QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

What are the greatest needs of Spiritualism, or, ut it differently, what are the greatest needs of Spiritualist movement to-day?

In what way may a knowledge of psychic laws d to help one in the conduct of this life—in one's lations to the Family, to Society and to Govern- ent?

RESPONSE BY L. JONES.

3. I always believed in immortality in a vague manner, but with no great sense of joy in my heart because of the uncertainty of the condition a little further on. I was immensely interested in the planchette prospects of demonstrating that problem to my satisfaction some ten or fifteen years since. The planchette and the medium—a little French girl who happened to live in the family—came to my home. Familiar names of departed friends were written, which the girl by no possibility could know anything about.

A few years before we had a dear sister in the flush of womanhood fade with consumption and finally go out of sight in the great beyond. Sister L. was gifted in caricature drawing. Once when quite a child, a tall gentleman complained of severe cold and wished for a little darkey to care for his nose. In a few minutes a long lopsided gentleman with a ladder leaning against his form, with a little darkey at top performing the required service, was drawn in a very life-like manner by the caricaturist. With the planchette a drawing was made representing the manner she intended dressing her husband when she grew to be a woman, and got married—an exact reproduction of many pictures she made of the kind in her childish days. The ridiculous and the sublime now came together. On seeing the picture and recognizing its only possible origination, the three sisters present were profoundly convinced that our dead are alive.

Ques: "Do you make such pictures now?"
"No; but it makes you all laugh."

4. As to supposed scope of spiritual knowledge, I have this circumstance to relate: I read a communication from the husband, who died in my house, to his wife, a Baptist friend of mine, which was of such remarkable interest, it was thought she could not fail to be attracted by the contents, though no words had passed between us on the subject; and ther did any pass after the reading of the ssage, but several years passed, when I eived a letter from my friend as follows:

"My niece, Mrs. W., was on a visit in Mississippi, and on returning home on Tuesday, found that her husband had died on the Sunday preceding, while sitting up in bed talking to circle of friends. She is heart-broken and perfectly inconsolable. Could you look up Mr. W., ask him what was the matter, and give his wife all the particulars?"

7. The answer to the question propounded, if treated in detail, is necessarily voluminous, therefore to bring it within the prescribed limits requires the comprehension of generalization.

Psychic laws are not things in and of themselves, bnt the term must be understood to mean capability in the soul itself of existing healthily and normally, and thence of existing healthily and usefully in its relation with other beings. Knowledge and obedience, therefore, to these psychic laws constitute the very virtue of all worthy and noble character. These laws may be generalized under two heads:

1. The primal and first grand law of the soul's well being is rectitude, righteousness, the principle of right-doing; the securing of purity in the nature of the soul itself, and it is to be observed that this is even elementary in the formation of character. The child is first met with the requirement that he must do what is right; distinguish next between what is right and what is wrong. Doing right, in its fruits in character, eradicates injustice, tyranny, selfishness, evil-speaking and censoriousness. It might seem at once to meet all the requirements of the great law of "all things whatsoever we would that others should do unto us, that should we do also unto them."

2. The knowledge of the continuity of the soul's existence, its immortality, its eternal life—the light and the motives which the doctrine of immortality affords. Of all truths spoken or believed respecting the nature of the soul, there is no one so full of high and exalting aims, so full of inspiration as the doctrine of the soul that it cannot die: the eternal life, independent of physical dying, independent of any external circumstance; the true soul living in the consciousness of it, while immersed in its house of flesh, and not groaning to be unclothed of its impediment, but to be clothed upon by the vesture of the immortal life!

The study of the laws of mind is no new subject. The scholars of the different generations have investigated and summed up the power of these laws in many a treatise of close and compact thinking; but in the last few years, through a culmination of eventualities, experiments, and experiences of remarkable character, a call for a new reckoning in the reach and status of mind, as well as in the extent of its plane of operation, has been made. The philosopher says: The problem given to Aristotle to solve, he solved for all time; but he did not solve the problem for Kant, for Kant's problem implied the intermediation of Christianity and the changed aspect of the modern world which followed in the train of Christianity; so is it in the fulfilment of the prophecy of its founder, that "The works that I do shall he do also, and greater works."

Under the term "Psychical Research" is comprehended the investigations of widely known phenomena bearing on psychological relations, of which the miracles of any age are scarcely transcendent, and which are outside of, and beyond, the realm of physics, and which must be taken into the account in a modern estimate of the progress of psychal laws. The said "researches" are not confined to any "commission," but refer to an ginery that is operative at large, despite tations inhering in such bodies. The rse is a living totality, and is eternal and immutable ener- ing *one*, comprehending elements, the forceiving form and power from the lat- of separating the m, but thought has th the spiritual side engrossed the great- , it is time the bal- storec and brought up on the spiritual side. When Julius Cæsar wrote his "Commentaries" 2,000 years ago, in the opening of his work he declared that the world was divided into three parts: "Europe, Asia and Africa." This was true to him at the time, for little did he dream of the discovery of the other side of his then world—of Columbus, and Plymouth Rock, Pilgrim Fathers, and this universal Yankee nation in their train.

Dr. McCosh said: "In this world there is a set of objects and agencies which constitutes a system or a cosmos, which may have relation to the region beyond; but it is all the while a self-contained sphere, with a space around it—an island so far separated from other lands. This system we call nature, or this is what is meant by natural world."

Another writer takes the position that we must understand nature in the largest sense, as including all that is:

"In the round ocean and the living air,
And the blue sky and in the mind of man."

A belief in the continuity of the soul's life and its immortality is universally confessed in a general way; but thought of it to many is connected with wreck and total destruction at death, of all that is valuable in life—that bogs and quagmires abound in the vicinity of the dark Jordan—there's danger of being mired down, and of footing lost, if so be they were supposed to have any such extremities to effect locomotion withal.

There was a very attentive listener to the lectures on "Immortality" at the Concord Summer School a few years since, who expressed herself as much pleased and interested in the subjects discussed. "Bnt are you going to let me have my poor, dear dead children again in that immortal life you are talking about? Do you think they are alive now? and would they know me?"

"Certainly," it was answered. "That is just what we are trying to explain; trying to find out what alone will hold up when one leans against it; the nature of death; the nature of life; of its constituent essential elements, and in which factor of being inheres form and substance, likeness and perpetuity."

Since the emigrants repairing to the spiritual side are sometimes supposed to be without a country,—or without domestic relations,—the human form having supposably suffered wreck in the transition, and therefore they are wholly deprived of the conveniences and luxuries of citizenship—until the resurrection day—it is considered pertinent and necessary to premise at least that the cosmogany and topography of the spiritual side, together with safety bridges over gulfs and rivers thither in good state of repair, taking sustaining information by such indirections as may have come under observation, are entirely comfortable for a person emancipated by death.

This material side is no longer Dr. McCosh's "Island." There is an immense territory added to our former knowledge of the world, with its laws, its conditions, its harmonies, its inferential cosmogony and topography, by the revelations of science, by the re-interpretation of oracular testimony, by the study of psychical problems, by the established system of communications across the former dead line, through sensitives who are found to possess qualities allying them to both sides of the universe, and through whose mediations tidings come from the sensibly invisible shore.

It must be understood once for all, that persons encased in mortal frames, cannot know, for obvious reasons, the conditions of the inward life of the spirit in its own congenial surroundings,—as designated by the term, pneumatic characteristics; but there are certain laws of communion between people observable here on the natural side, which are the same on the spiritual side, according to such high authority as Professor Drummond, to the effect that "the laws of natural and spiritual life are the same in principle." All law being common law, we pass to nothing in our thought which is abstractly supernatural—simply to a something not commonly familiar, the difference lying in the plane of relation.

Wooldridge says in his work entitled, "The Missing Sense," that there are facts in the universe which our senses no more put us in relation with, than a blind race would be put in relation with light; and as in the case of the blind race, so with us. Another sense or senses could reveal to us a universe as much transcending that we now know, as that transcends the universe which might be known to a blind race; and that universe is real now, and we are living in it, just as a blind race might live, and not know it, in a universe all shining and glowing with light and beauty." Hence what falls under our angle of vision here is but a projection from the spiritual side of varied surface and sundry appointments, while there are other suppositious vast expanses and multiplied objects, which give no sign to our veiled senses. Swedenborg says:

"The idea of a world presupposes substance and form, and objects, and in affirming a spiritual world similar to this in general appearance—though superior to it in every quality—there is no violence done to any analogy, and no contravention of the laws of reason. We act also in perfect accord with revelation; for the whole Bible implies the reality and substantial nature of the spiritual world."

The natural world is the effigy of the spiritual world, according to a law of the universe. These two factors of natural and spiritual being counterparts, indissolubly united, and, together forming a wholeness, it follows that we are as much in the latter kingdom as we shall ever be; that condition in any world is found to be attending character;—and our inspirations and hopes for the future should be in keeping with that grand fact.

Why, then, does this aspect of things resulting from inquiry into psychic laws, help one in the family, in society, in government? Because it is a manifestation of the truth, the truth being so related to man's mind that a separation of these factors of truth and mind brings dissatisfaction and disability. A man's mind is adapted to receive the truth, and it in turn, penetrates the deepest recesses of the soul, verifying the words: "The truth shall make you free." Regardless of fleshly or other attachments man's separation from his material body does not touch his life any more than a change in garments does, for the excellent reason that "Biblical resurrection is predicated of the man himself, and not of a portion of his perishable mundane properties." Since death, then, does not affect the man in his passage through the ordeal, and man still lives a man, it is clear that his life to come must be as his life has been; for the continuation of a thing must be like the thing of which it is a continuation.

Consider man, then, for a moment, established as a spiritual being, which is the active principle with a material attachment to his person, which is the passive principle—the soul forming the body, and then making use of the properties resulting from the form, and which is serviceable only in earth life. Bearing still in mind, that as the body is the effigy of the soul, so is connection between the aforementioned parts of the universe, and the idea of it having received contributions through many agencies, it was finally reserved for psychical investigations to complete the testimony and render indisputable proof of the truth of entire continuity of relation.

Therefore, in accordance, people are shaping their ideas in consonance with a unity in the half-spheres, in the world of life; a limit to being at the halt one makes in shuffling off the cast in clay, is not longer possible to the thinking mind; and the prospect and possibility of such desirable consummation, is the the most pleasing feature, and enters into the most gorgeous outlook of our present generation.

Regarding life as a permanent endowment; its noblest powers incarnate, real, progressive and abiding,—the immunities of citizenship, the privilege of exercise in virtues, in loves, in hopes, in fears, in worship, and in freedom of choice as to right and wrong,—are continuously ours. The study into psychical relations develops also the fact that character—not isms, ologies or doxies—is the only stock in trade that man has, which is of abiding value and influence. It is his radiating centre, and colors all his surroundings in the different changes from one to another sphere or scene of the universe.

"As a man thinketh in his heart, so is he."

THE TRADITION OF MICAH ROOD.

The Blood Spot in the Windham County Apple—Crime and Retribution.

HARTFORD, CONN., Jan. 9, 1889.

To the Editor of the Religio-Philosophical Journal:

In a recent issue of the JOURNAL I read an incorrect version of the story of Micah Rood. I was born near the habitat of the Mike apple tree, and have been familiar with the tradition from boyhood. What is stated in the enclosed as fact is fact, and the tradition is given as it has come down for 170 years in the neighborhood. P. H. WOODWARD.

TRADITION OF MICAH ROOD.

In a deep valley in the town of Franklin, Conn., about eighty rods from the New London and Northern railway station, stands a time-scarred apple tree, the lineal representative of a variety that from the early settlement of the region by the whites, has been perpetuated by successive sproutings over the original roots, and that for one hundred and seventy years has kept alive in the vicinity a tradition of crime and retribution. For nearly a century and three-fourths every apple grown upon that spot has contained a small read globule resembling a drop of blood. Within the memory of the living the fruit ranked as par excellence the local favorite, on account of luscions juiciness, and rich spicy flavor. Latterly its reputation has declined, partly from neglect and natural deterioration, and partly from the introduction of improved varieties.

It is claimed as a result established by numerous experiments that while seedlings grafted from the primitive stock preserve the other qualities of the fruit, in all such the blood spot refuses to materialize. This elusive peculiarity can only be fixed and diffused by transplanting shoots from the root. From its birth place in Norwich-West-Farms——now Franklin——the "Mike," or "Rood" apple, for it is known by both names spread over the adjacent country, and for a long period in Eastern Connecticut no orchard was thought complete without it.

In 1609, Micah Rood, youngest son of Thomas Rood, migrating from east of the Shetucket river, settled in Norwich-West Farms upon the lands where he subsequently lived and died. West of his house not far away the Susquetonscut danced through a wild, dark, rocky ravine—a retreat still unshorn of its weird, primeval beauty. On the east rose a steep hill destined in due time to be crowned by the Puritan church. Then as now the whippoorwills loved the deep seclusion of the well wooded, well watered valley, and with their melancholy notes broke the solemn stillness of summer nights. Indians were numerous though peaceful. On the western slope of the hill toward the setting sun the colonist built his house. He was young and strong. The acres around were fertile. The situation seemed to hold for him the promise of a long, reputable and tranquil life.

In blessed monotony the seasons came and went, bringing moderate gains to the farmer. Suddenly, however, as the tradition goes, a great change clonded the spirits and altered the habits of Micah Rood. He lost interest in work and worship. Cattle were neglected and neighbors shunned. With swift decline, as autumn deepened into winter, he grew idle, restless and intemperate. Some attributed the change to witchcraft. Others discerned in these wayward actions premonitory signs of madness. In a sparsely settled community, occupied as such are, outside of the routine of daily duties, with matters personal rather than general, the good people discussed the subject with curious but kindly interest.

Winter wore away, the melting snows poured their roaring floods through the chasm near by, the birds returned, and the orchard of Micah Rood blossomed again. On one tree, however, it was noticed that the flowers had turned from white to red. In an age inclined to superstition and credent of marvels, the phenomenon attracted the attention of passers, assuming more ominous significance when afterwards recalled. To this tree, *too*, Micah seemed to be drawn by a cruel but resistless fascination. After the nerveless labors of the morning, which left his corn overrun with weeds, he sought beneath its shade relief from the heats of midday. Evening found him in the same retreat, alone with the katy-dids and whippoorwills. Toward the close of August the red blossoms had developed into fruit. When the large, yellow apples fell from the branches, though as fair, juicy and toothsome as of old, each one was found to contain the well defined globule to be known thereafter as the "drop of blood."

If the conduct of Micah, his lapse from industry, thrift and contentment into idleness and solitude had been discussed around many scattered fire-sides the still more unaccountable behavior of the apple-tree deepened the mystery. To a large degree the history of the different colonists was known to each other. What was there, they asked, in the monotonous, common place record of this one to provoke the doom, already sounded in multiform warnings? His father, Thomas, had lived decorously and died in the faith. No ancestral curse visited upon the son vicarious punishment for the sins of the sire. Yet not only did the current judgment of the time pronounce the poor man accursed, but easily passed on to assert that the blight extended to the acres he tilled Around the victim consumed by the fires of some hidden sin an occult power was throwing ont signals of knowledge if not of wrath.

One circumstance, seemingly unimportant at the time of its occurrence, came into prominence a year later as offering the probable explanation of the secret. It was remembered that the previous fall a peddler of foreign aspect and vending wares too luxurious and costly for the lean purses of an outlaying settlement, had called at several houses in West-Farms and passed a night at Micah Rood's. No one in the township had seen him afterwards. Then and there all traces of the stranger disappeared. Rising early the next morning he might have pushed on east or west, but if so his departure was unnoticed. Like countless other incidents this one would speedily have been swallowed up forever in the sea of oblivion, except that it marked a turning point in the fate of the host. When pursuit fairly started on the trail indicated by the coincidence, the public made up for lost time in the collection of facts. The apparent intervention of a supernatural power—the blood-spot in the apple—lent a ghostly interest to the inquiry not dissonant to the moral tone of the period.

The unusual mien of the peddler made it the more easy to trace his steps from door to door. After comparing impressions the settlers quite generally concluded that he was a French emissary, sent to spy out the weakness of the infant colony. Traffic could hardly have been his object, for his wares were too unsuited to the market. A secret agent of an unfriendly power, starting on an extended circuit in the character of a trader, would, they argued, naturally take a stock at once attractive to win admission everywhere and stimulate talk, and also unsalable that the pack might travel a long way without need of replenishment. Having progressed thns far in the investigation, by a bold leap the public jumped to the conclusion that Micah, overpowered either by avarice, or perhaps by a freak of patriotic frenzy, had stabbed the peddler in the orchard, and that the blood, absorbed by the roots of the overhanging tree, became re-incarnate in flower and fruit. Thns both in seed time and harvest that silent but awful witness denounced the murderer for the deed.

We may imagine that stealthy visits were made to the orchard by persons intent on unearthing more substantial proofs of the crime. Early comers, however, fonnd no seam in the sod to indicate that it had been broken for a grave. Cautiously, as befitted the strange solemnity of the situation, but with an acuteness that suffered no fact which might throw light upon the case to escape attention, was the search pursued. Yet the inquest failed to disclose a trace of the missing man. The foreign finery which made up the stock of the peddler had disappeared as completely as the owner. By not so much as a fragment of the well-remembered stuff was the abode of Micah garnished. Zeal unrewarded by discovery was exhausted in time from lack of aliment. After the inquiry, hushed but keen, had spent its force, the case remained precisely as at first. At the close as at the beginning the evidence was summed up in the manifestations of a troubled spirit and in a blood-mottled apple. If a load rested on the conscience of the wretched farmer, it forced no confession from his lips.

In time the suspicions of the neighborhood softened into sympathy. In sore need of sympathy did poor Micah stand, for his worldly affairs drifted from bad to worse as he sank ever deeper in the slough of poverty and dejection. Around the orchard the fence fell to decay, the unfilled barn tottered in the winds which swept through the valley, and the habitation grew more and more desolate. Too listless to cultivate the soil or possibly terrified by spectral fears while working in the fields alone, he assumed the care of the meeting-house in 1717 receiving as compensation a peck of corn yearly from each family in the society.

For ten years thereafter a curtain hides the sufferer from the view of posterity but it is lifted to disclose the end. The records of the ecclesiastical society, still extant, contain these entries:

"July 5, 1727. The inhabitants do now, by their vote, agree to allow to each man that watches with Micah Rood, two shillings per night; also to those who have attended said Rood by day, three shillings per day."

"Dec. 17, 1728. To Jacob Hyde for digging Micah Rood's grave £0. 4s. 0d."

Such are the outlines of the story as told to persons still living by old people whose birth-date reached far back into the last century. Apparently they experienced no difficulty in accepting both the alleged facts and the implied philosophy. As then viewed the seen and the unseen, the natural and the supernatural, crossed each other in unaccountable ways. It did not seem unreasonable that nature should thus overtly record her abhorrence of human crime.

On the other hand, traditions involving the improbable fate roughly in the alembic, of modern criticism. Reasoning from the universality of invariable law the iconoclast will say that a freak of nature was perverted to blast the life and blacken the memory of one who was probably little better or worse than the average of his neighbors—that in the confusion of sequences effect was confounded with cause. He will urge that the long-endured misery resulted less from the sting of avenging conscience than from the cruelty of unjust suspicions. Be that as it may, while the blood-spotted apple continues to grow, it will be linked with the name and fame of Micah Rood.—[P. H. Woodward of Hartford in the *New England Historical and Genealogical Register*

At the dedication of the new Catholic church, St. Paul's, in Baltimore, Cardinal Gibbons, in the course of his sermon said: "We were informed recently by the daily newspapers that a certain anti-christian Sunday school was organized in this city for the purpose of advocating an infidel doctrine. Several ministers appealed to the municipal authorities to suppress the school. For my part I would be sorry to see the arm of the civil law used toward the suppression of this school. Coercion is not conversion. Our divine Savior never had recourse to the arm of the law or the sword in teaching His doctrine. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword would draw against the enemy of Christ is the sword of the spirit."

Ilma di Murska and her daughter were lately cremated at Gotha. The urn containing the ashes of the mother is inscribed: "These ashes are all that remain of a nightingale." The urn containing the daughter's ashes is inscribed: "The woman whose remains lie here battled and suffered much in vain."

Princess Martha Engletichoff, a member of the Russian nobility, is lecturing in New York on the ways of her countrymen, and is not only in the lecture field chiefly for "what there is in it" for her, but frankly says so.

For the Religio-Philosophical Journal.

The Object of the Theosophical Society.

JOHN RANSOM BRIDGE, F. T. S.

Before the Theosophical Society was founded, and before its teachings had given to the word Theosophy a definite signification, Webster defined it to be: "Wise in the things of God; knowledge of God supposed to be obtained by extraordinary illumination; especially a direct insight into the processes of the divine mind, and the interior relations of the divine nature." Webster's definition, when it was written, may have been given in the light of the best English authorities upon a term scarcely ever used in either speech and print. But from whatever sources Webster compiled his definition, it is not the meaning of the word to-day, so far as it relates to Theosophical doctrines. It is true that every earnest Theosophist is trying to be "wise in the things of God," for what is there within the circle of infinity, the great universe, that may not be classed among "the things of God"? But this is different from believing that such knowledge is given by "extraordinary illumination, or assuming to have direct insight into the processes of the divine mind." Such an insight as to the divine will, especially when revealed through the second or third persons of the Christian Trinity, is the oracle which declares the dogmas of the churches; it is the source from whence the pope receives the keys of St. Peter; and the official announcement of his infallibility; it is the vantage ground from which priest and knave have so long worked upon man's ignorance and credulity, enslaving his mind through, causing him to shrink from listening to or investigating the truth, and thus taking away his birthright. Theosophical doctrines have nothing in common with revealed religion as exoterically preached by the champions of the many conflicting sects. Do the good clergymen and the holy fathers teach their respective flocks by precept and practice that loving one another is to love those outside the pale of their own particular church, whether Christian or heathen, good man or sinner? This is what Theosophy teaches, and if the members do not live up to what they preach, it is because the strength to resist the strong current flowing in the opposite direction is not developed with the first wish to oppose the selfishness which is as manifest in the churches as out. The first and most important object of the Theosophical society is stated as follows on the application blank for membership. "1. To form the nucleus of a universal brotherhood of humanity without distinction of race, creed or color."

Even the average Christian is apt to shrug the shoulders at the mere mention of this apparently Utopian dream. Some reply that the idea is an impossible one until the natures of men are changed. It is not the natures of men which are so much at fault as it is the false system of society which impels them on in a relentless competition or warfare in order to secure even the necessities of life. Change the causes which compel men to thus struggle each for himself and you change their actions. Such changes would of necessity alter the entire structure of our social life, and these changes are most likely to come slowly and, to the majority, almost imperceptibly. Few really understand that in the past fifty years we have, as a nation, passed many mile stones along the road leading to some form of socialism or else to an absolute plutocracy, a government in which the ruling power is in the hands of the rich. Man considers himself independent, and American citizens boast of his liberty as though he were really independent of his fellow kind. But the reverse is the truth and is daily becoming more evident. It is only the savage in a tropical country, where nature furnishes him with the few necessities of life, and which he is able to secure without the aid of his fellow beings, who is really independent. Every step upward toward a state of civilization increases his dependence upon his kind. When we reach the present organization of society and division of labor, many lives would not be sufficient for him to provide or produce, by his own exertions, what he now considers as necessary if he continue to live. What class of citizens are considered more independent than farmers? Yet if, in one case, this were literally true, that one individual must buy nothing, sell nothing, must start in life with only the primeval forest to shelter him, and with no tool or food beyond what he is able to secure with his own hands, unaided by so much as a scrap of iron to make a cutting instrument,—in this condition he is independent; when he unites his strength with that of his brothers in order to wrest a living from nature, his condition immediately becomes one of interdependence, and he has, unconsciously most likely, started toward that goal over which is written, "We are a Universal Brotherhood of Humanity, without distinction of race, creed or color." If this is the ultimate goal, and it certainly is the ideal state of which poets have sung and philosophers dreamed since the time when men yearned for something better than their present condition, then is it not better to consciously act with the powers which are behind evolution than to go slowly on carried by the force of circumstances and suffering most bitterly for our continual violation of nature's immutable laws?

The first object of the Theosophical Society is, so far as possible, to induce men to study and understand these laws and the real meaning of the dependence of each upon the other. When men as a body correctly understand their position in the world into which they seem to come and from which they seem to go without object or aim other than to suffer and to make war against the rest of humanity, then will Universal Brotherhood not only become a possibility but a reality, for in the words of St. Paul, when the child becomes a man, he puts away childish things. The whole aim and endeavor of Theosophic literature has been to bring men to a realization of the part which are really playing in the great drama of life, and the first real and continued effort on the part of the individual to determine his true relation to the greater life about him shows him that "Life is indeed meaningless unless it is universal and coherent, and unless we maintain our existence by reason of the fact that we are part of that which is, not by reason of our own being. This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. The separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical fantasy called space, is a nightmare of the human imagination."

This is the object of the Theosophical Society, and however much Madame Blavatsky may be maligned and misunderstood, she has started a movement which will reach its glorious fruition only when those who now scoff, stoop to drink from the crystal spring whose waters they now attempt to defile.

Boston, Jan. 19th, 1889.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

MY EXPERIENCE AS A WOMAN VOTER.

Mrs. Ashton Dilke in an article in The Sunday *Inter-Ocean* of Jan. 27th in behalf of Woman Suffrage, says:

"In England I have voted in three different ways For the school board members I have walked into a polling booth, a neat wooden structure placed in a public building; I have been handed an official list of candidates, I have marked a cross against one or two names. I have dropped it in a ballot box and have walked out again, still a woman, and proud to be a citizen. At a vestry election (in London there are no proper municipal institutions, only boards called vestries) I have sat in the Kensington Town Hall and held up my hand for several vestrymen, and so helped to elect them. At the elections for poor law guardians the voting papers are carried round to the houses of voters and collected next day. These, too, I have marked, and felt none the worse for so doing.

"But in America I found ladies think a polling booth is somehow necessarily connected with a drinking saloon, and that to vote would bring them into contact with a most undesirable set of people. Somehow it seems to me that the company would be much of the same sort as in the horse cars or elevated railroad. And, as in England we found it necessary to forbid the establishment of election committee rooms in public houses, so in America it would be good for the men as well as the women to prevent any connection between polling booths and drinking saloons."

Mrs. Dilke's remarks tempt me to give my own experience in voting on the school suffrage in Boston, Mass., as an encouragement to the many sensitive women who dread the possible horrors of the polling places as depicted in the warnings hurled at would-be-women voters by male anti-suffragists who are presumed to "know whereof they affirm," by reason of possessing and exercising the elective franchise.

I could have voted several years before I did but did not exercise that right, not because I did not wish to vote, for that I had earnestly desired, and urged my claims to do so by word and pen for years before; but it took some months of serious thinking on the matter before I could so far subdue my protesting pride and self-respect as an individual as to consent to accept a part of my right in lieu of the whole. It was only when I felt that by refraining to accept school suffrage when thus offered, women were jeopardizing the possibility of National Woman Suffrage, did I determine to exercise my stinted privilege.

Very few indeed, if any, of the male opposers of woman suffrage who talk so glibly, ignorantly, and impertinently of "woman's desire to usurp man's prerogatives," of "female suffragists" who aim to "unsex themselves,"—those speakers and writers who constantly convey the impression that a vulgar desire for notoriety is the moving impulse of the suffrage movement, can have the faintest conception of the fierce mental struggles undergone by many a sensitive woman in the conflict between her sense of the justice due to her sex, and her natural shrinking timidity from publicly claiming that justice. Thousands of so called rampant "shriekers for rights" have found, as every human soul opposing oppression and wrong have always found, the path of principle and justice a very *via crucis*—a path beset with cruel thorns. But that does not deter, or cause to falter those who see and seek the right to which this path leads.

So it was with considerable perturbation of mind that I set about to qualify myself to become a voter under the school suffrage law. There was a good deal of the circumlocution office methods I found, to be gone through with. First I was obliged to visit the tax assessor's office in the City Hall, where upon intimating to the proper officials that I would like to be assessed in order to vote, a long and formidable document was furnished me with printed questions to which I was expected to write the correct answers in the blanks opposite. I do not now remember how the questions ran, but I recall my vivid impression that the legal form as filled out might make a very reliable basis for a biographical sketch of myself. Then I took the document to another department, to which I was courteously directed by the male officials, where I surrendered it to other male officials, paid fifty cents, and was given in return a receipt which I still hold and highly prize, as an evidence that though again a wholly disfranchised citizen by reason of removal to the State of Illinois, yet once I was "a sort o'" voter.

It reads mainly as follows: "City of Boston, Ward 20, Sara A. Underwood, Voting Precinct 5: Your State and county tax, poll, 50 cents. Poll Tax bill, 1886. Received payment, —— —— City Collector." The word "Supplementary" stamped across the paper indicates my ignominious sex. Several other ladies, one, I remember, very pretty, and so young that I wondered that she was of voting age, were in the office at the same time and as "misery loves company," though perfect strangers we affiliated at once, and they explained to me that there was still the Registrar's office to visit before the enrolling process was finished, asking me to accompany them there. Several male voters were ahead of us, one or two of whom looked at us in a dazed but perfectly respectful sort of way, as if mentally querying "what on earth are we coming to?" The Registrars put us one by one through another series of questions, but in a very polite manner; asked us to read aloud a few words of a copy of the Declaration of Independence, I think, then affixed their stamp to our tax receipt. One thing amused me as showing the masculine idea of women. One of the questions was in regard to our age. The official asked me all the other questions in a clear distinct voice, but he asked me how old I was, in a tone so considerably lowered, out of respect doubtless to the popular notion that a woman don't like to tell her age and to intimate that I could answer in the same tone that I was obliged to ask him to repeat the question. But the spirit which influenced the lowered tone was one of courtesy, though misplaced.

So far all the threatened discourtesy and annoyance from male voters had been escaped, but I imagined that must have been from some fortunate circumstances in my particular case. The crucial test of the polls still remained to worry me in the near future. Election day dawned at last, a lady, friend, as timid, if not more so than myself, who was also to cast her first vote that day called for me to accompany her, but she had also for company her brawny six foot husband, a choleric although thoroughly chivalric man, who would too easily, I feared, resent any possible insult to us, and I felt as if I would rather risk the prophesied horrors alone. But oh, the commonplace ending to the so-long feared ordeal! I made a mental vow never, no *never* to believe an anti-suffragist on oath so long as I lived, as we walked quietly home ten minutes later. What had happened? The polling place for our precinct was a school-house vacant for the day. On the steps, in the hall-way, in the school-room, a number of men lounged, some smoking—Irishman pipes, Americans cigars. There was a buzz of discussion and conversation which partly stopped as we two women came in sight. Irishmen took their pipes out of their mouths, a few Americans tossed away their cigars, voices were hushed till we passed by. Some looked at us in an admiring way; the least intelligent looking men, with a kind of tolerant, amazed, and interested smile; not one was rude in looks or action. A matronly looking woman, wife of a prominent Deacon and a wealthy man, came toward us as we entered and furnished us with the tickets we intended to vote. The perfect silence which ensued was the only embarrassing circumstance which occurred while we deposited our votes, and walked quietly out of the building. The next year I went alone to vote, no other woman voter was present and yet my experience was only a repetition of the year before. I compared notes afterward with other women who voted in more turbulent wards. I have yet to hear of any woman being insulted or at all inconvenienced at the polls. I am ready fearlessly to vote the full ticket whenever I am given the opportunity.

ELIZABETH OAKES SMITH.

The sweet poem, "The Sinless Child," by Elizabeth Oakes-Smith, published in the JOURNAL recently recalled to my mind the noble work done in the past by this pioneer in Woman Suffrage, who still lives and works when most of her compeers and friends of earlier, happier days have passed into the beyond. She and her husband Seba Smith, the unforgotten humorist, known in literature as "Major Jack Downing," were once the center of a literary set, of which only she survives, and her literary activity is certainly phenomenal. The women of to-day owe this woman a debt which they do not realize and can never pay, but it would be well at least to recognize that debt and pay homage to her untiring genius. Let me briefly state for the benefit of the young women of to-day a few of Mrs. Smith's claims upon their remembrance. Although helping her husband constantly in his journalistic enterprises she never appeared before the public as an authoress until his financial reverses in 1839 made her come to the front in his aid. She is the author of a number of stories, "The Eagle's Nest," "The Western Captive," "The Salamander," "Bertha and Lily," "The Newsboy," "Kitty Howard's Journal," "The Two Wives," and others, some books of poetry, two tragedies, "The Roman Tribute," and "Jacob Leisler." She has ever been an earnest friend of women, and in days when to do so brought upon a woman more obloquy and entailed greater sacrifice than it does to-day, she lectured and worked in behalf of Woman's Rights and wrote helpful works for her sister women, such as, "Woman and her Needs," and "Hints on Dress and Beauty." A brave and noble woman is Mrs. Smith, who still keeps her heart of youth in spite of her more than four score years and many hard heart trials, the latest of which was the death of a dearly beloved son, Appleton Smith, a little more than one year ago. And yet she writes me cheerily and bravely to-day, from her southern home. "Often, often do I recall the large-souled women of the North who were and are my friends, and the noble co-workers of the other sex,—Emerson, Parker, Garrison, George Ripley—and all the learned and noble friends no longer here—and my heart sinks within me, and I fly to poetry as a medicine, and think of Milton's—

'Bate not one jot of heart, nor hope;
And grow ashamed of imbecility.'

Mrs. Smith in spite of age and sorrow is still as interested in the needs and wants of humanity as in her earlier years. I wish the younger women of to-day would make an effort to let her know by a word of recognition that her labors were not all in vain, and that they are the better for the work of such women as she. It is a pity her reminiscences of such friends as Margaret Fuller, Hawthorne, Emerson, Lucretia Mott and others could not be collated and published. Mrs. Elizabeth Oakes Smith's address is "Hollywood, Carteret County, North Carolina."

Psychometric Opinion.

To the Editor of the Religio-Philosophical Journal:

Those who undertake to enlighten the public by criticism and censure should be much more careful to understand what they are talking about than Mr. David Bruce appears in his remarks on Psychometry and myself. For example his language is: "The Doctor, I am afraid, is too positive in his assertions when he says all Psychometric readings are sustained by the result." Dr. B. has never thought so or said so. Loose and incorrect opinions are very often given by persons who have moderate psychometric capacities, especially before public audiences. Perfection in psychometry was rare and difficult as in any other high art. In speaking of the Psychometric view of public affairs as being sustained by the result, I had no idea of endorsing all psychometric practice, nor even of endorsing the best as always accurate in every particular. Good psychometry is as reliable as good marksmanship in hitting the mark, and in medical diagnosis it often corrects the mistakes of physicians, while in public affairs I have found it more reliable than public opinion.

As to Mr. B.'s suggestion that fools have lost money in bets, "through his positive assertions," no one who understands what he reads could have been misled by the *Journal of Man*. It had no "firm" "assertion that the Democratic party was sure to win." It gave no psychometric decision on that subject, but expressly stated that an incidental remark in a description of character was not prophetic. The question of the result of the election was never taken up. The remark that Mr. Thurman expected to be elected, was not associated with any assurance of his success.

As to the description given of the presidential candidates by psychometry in the August number of the JOURNAL, what better test of the science could be given than when a psychometer knowing nothing of the subjects described—not knowing what the description refers to, gives a description of six public characters, so fair and correct in all respects, that its truthfulness would be recognized by a vast majority of the intelligent people of the United States—in fact by all competent persons not misled by party spirits?

As to the psychometric predictions in so dubious an affair as the last presidential election, I had not much faith in them, and did not introduce them in my journal; but I recollect now that in experimenting with one of my pupils of very good capacity, there was a positive psychometric prediction that Cleveland would have to retire from office. I recollect also that in a western newspaper there was a positive prediction that the Republicans would succeed in electing Harrison. I recollect no psychometric prediction to the contrary.

JOS. RODES BUCHANAN.

Boston, Jan. 18th, '89.

[Boston Herald, Jan. 21st.]

CONVERT TO SPIRITUALISM.

Rhode Island Methodists Electrified by a Notable Example.

PROVIDENCE, R. I., Jan. 20th, 1889. The Spiritualists of this city and the Methodist Episcopalians of the state were electrified yesterday by the announcement that there had been a new conversion to Spiritualism, and in consequence of that notice Blackstone Hall was packed to-night to hear Hon. Sydney Dean of Warren, formerly a member of congress from eastern Connecticut, the pastor of several churches in that state, and latterly in charge of the Broadway and Mathewson Methodist Church, the Warren Church, and for several years editor and part owner of the *Star* and *Press* newspaper establishment in this city. Many of his former parishioners were drawn thither by curiosity, and not a few believed that the venerable divine had drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism viewed from and intellectual standpoint, such as have never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgment of conversion made to-night, he will be greeted by a large and very intelligent audience. He announced that he had for the last ten years been investigating phenomena which he saw often in the Methodist meetings forty years ago, and that he was convinced from trance and hypnotic experiences in his own family of a most startling nature.

Woman's Work in Rochester.

The social given by the Woman's Political Club last evening at the residence of Miss M. Morton, No. 86 Scio street, was attended by over 800 ladies and gentlemen. Mrs. Gardner read a very able paper on "Aspasia and Hypatia;" Miss Sutherland rendered a piano solo; Miss Jeanette Ballantyne read an admirable paper on "Queen Esther;" Miss Minnie Herron gave two excellent recitations and Miss and Master Sutherland played a piano duet; Mrs. Greenleaf made a short address on "Taxation Without Representation," and a general discussion of the subject followed. It was decided to offer a prize to the pupils of the public schools for the best essay in favor of woman's suffrage and a "booby" prize for the best one against. Miss Morton was appointed chairman with power to choose her own assistants of a committee to arrange for the competition. Rev. Dr. Saxe, Hon. H. S. Greenleaf and Hon. James Sargent made congratulatory remarks. The club's next social will be held at the house of Mrs. J. N. Farthing, No. 188 University avenue, February 21st.—*Rochester Union and Advertiser.*

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE VIRTUES AND THEIR REASONS. A System of ethics for Society and Schools, by Austin Bierbower, author of "The Morals of Christ." Chicago: Geo. Sherwood & Co. Price, $1.35, cloth; paper, 75 cents.

With the second edition of this valuable book the publishers issue an announcment which so fully describes its purpose, scope, and method that we can not do better than to quote:

"This work, while intended for the general reader, and specially emphasizing those virtues which have an interest at this time, is particularly adapted for moral training in the public schools and higher institutions of learning.

"Moral instruction is often excluded from our common schools on account of the different religions represented and the want of text-books acceptable to them all; and such exclusion has threatened the existence of our public school system itself. The demand for moral training is universal, and can not much longer be ignored with safety to the schools, the scholars, or the public.

"In this book the author has found no occasion to notice men's religious differences, but has presented that morality which is common to all civilized peoples, and enforced it by considerations which appeal to the sense and manliness of all. Accordingly, members of all religious denominations and unbelievers may all use the book with hearty approval.

"While presenting systematically the entire subject of Ethics, the author has avoided technical and unusual terms, which he deems wholly needless in such a practical science; so that the work, while preserving scientific fullness and accuracy, may be as easily read as a newspaper.

"At a time when moral discussion is so much the fashion in society, this book will be interesting to all classes, especially since the author, with the wide sense he gives to the term Ethics, discusses nearly all the great questions of the day."

Mr. Bierbower is well known in the literary world, having been a writer for many years. This book has had a large sale, the first edition having been already exhausted and a second just brought out.

Mr. Bierbower divides his book into two parts: First, duties regarding others; second, duties regarding self. The chapter on Truth in part first, is very fine. He says: "Truth is faithfulness to fact. ....To have a true character is to be reliable, like the laws of nature, so that when one knows the facts he can infer what such a person will think or say."

In the chapter on Candor he says: "One may acquire the habit not only of telling the truth, but of looking it ..... Living the truth is therefore as important as telling the truth....Conduct has its natural language as well as words, and is often more accurate in utterance.."

Of Habit-Making, he says: "One of the most important duties of self-control is habit-making, or the producing of the machine that is to make us, for we make ourselves wholesale by habit as well as retail by individual acts. By doing an act often, we come to do it automatically, so that instead of being a part of our work it becomes a part of ourselves."

Under the head of Honor he says: "Self-respect, by which you think yourself too high to do any thing low, is a security against many vices, for most of the vices, being low, require degradation as well as guilt."...."He who thinks too highly of life to live meanly is not egotistic, but a lover of life, instead of self and he asserts humanity rather than his own personality."

The book is replete with noble ideas, and may be read and studied with great profit as well as pleasure.

ANDERSONVILLE VIOLETS. By Herbert W. Collingwood. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, $1.00.

This is a story of Northern and Southern life. It opens with a scene in Andersonville prison after the battle. The story was suggested by an incident told by a soldier of the Confederate army. The death of Archie Sinclair is very pathetic, as also is the story of Jack Foster, and one must admire the sturdy manhood of John Rockwell who, together with Nellie and Lucy, make a very touching as well as interesting tale. The characters are all well sustained.

ECHOES FROM AN ANGEL'S LYRE. By C. P. Longley. Boston: Colby & Rich.

This suggestive title is given to a volume of C. P. Longley's inspirational music. The volume is substantially bound with ornamental cover, and contains twelve of Mr. Longley's popular songs set to music.

LIVES OF THE PRESIDENTS, With Portraits. By John Frost, LL. D., Brought down to the present time by Henry W. French. Price, $1.50.

FROM LADY WASHINGTON TO MRS. CLEVELAND. By Lydia L. Gordon. Price, $1.50. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Two interesting books of short sketches of the presidents and their wives, from Gen. Washinghton to President Cleveland, covering a period of one hundred and fifty-six years.

The Lives of the Presidents by Dr. Frost, was written some time since but has been brought down to the present time by Mr. French—the book is embellished with portraits of the Presidents.

From Lady Washington to Mrs. Cleveland is written in a bright and pleasing manner. Both books will be found interesting and instructive.

HUMAN CULTURE AND CURE, in Six Parts. By E. D. Babbitt, M. D., author of Principles of Light and Color.

Part first of Human Culture and Cure is a handsomely gotten up illustrated pamphlet of 115 pages, for the low price of 56 cents. This book is designed to take the place of Babbitt's Health Manual, now out of print, and Dr. Babbitt claims is much more complete than the manual. It is to be gotten out in six parts; when complete it can be bound making a very handsome volume of nearly 700 pages.

Part first, Philosophy of Cure, including methods and instruments is now on sale at this office.

"THE NUN OF KENMARE." Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co., Price, $1.50.

This is the Autobiography of the famous Nun of Kenmare, Mary Francis Cusack, whose services in the great Irish famine of 1879 are world-famous, and who is equally known and beloved for her long service of devotion and charity for the aid and elevation of working girls.

Compelled by ecclesiastical interference and discouragement to abandon the cherished work of her life, she is forced to explain publicly and reasons therefor, and she gives in this book a recital of her struggles in the good cause, and recounts in full the nature and methods of the opposition which has finally overpowered her efforts.

This woman was brought up in the Episcopal Church, and joined a sisterhood of the Anglican Church, but became dissatisfied and followed Dr. Pusey into the Roman Catholic Church and then to the Cloister only to find herself still unable to carry out her ideas.

THE YEARS BEST DAYS FOR BOYS AND GIRLS. By Rose Hartwick Thorpe, author of "Curfew Must Not Ring To-night." Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., price, $1.00.

The author in opening presents the following pleasing verse:

That day is best wherein we give
A thought to others' sorrows
Forgetting self, we learn to live,
And blessings born of kindly deeds
Make golden our to-morrows.

This book is composed of short stories in poetry and prose, that will be found interesting to young readers.

OUR GLORIFIED. POEMS. By Elizabeth Howard Foxcroft. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., price, $1.00.

These selections are from various authors upon the same subject. Mrs. Foxcroft was in deep sorrow at the death of her own little daughter, and could not be comforted. She prepared this little volume under the shadow of this bereavement, and had it just ready for the press when she passed to the higher life herself. She hoped that it might prove a comfort to some other heart that was in deep sorrow; but it lacks the warm sustaining confidence that is born of a belief in the philosophy of Spiritualism. There are many beautiful thoughts contained therein, but there is all through the book such a gloom, that it certainly must fail of cheering a lonely heart mourning for its loved ones.

New Books Received.

Louis Lambert. By Honore De Balzac. Translated by Katherine Prescott Wormeley. Boston: Roberts Bros.

The Grand Reality. Being experiences in Spirit-Life of a Celebrated Dramatist received through a trance medium and edited by Hugh Junor Browne. London: Trubner & Co.

Masterpieces. Pope, Aesop, Milton, Coleridge and Goldsmith. Edited by H. S. Drayton. New York: Fowler & Wells; Chicago: A. C. McClurg & Co. Price, $1.25.

The New Renaissance. By Miss Susie C. Clark. Hartfort, Conn.: E. S. Shelden. Price, 10 cents.

The Holy Supper is Representative: Being a brief consideration of its use and emblems. By J. B. Hoffer. Published by the author, Mt. Joy, Pa.

The Bible Inquirer, or a Key to Bible Investigation; containing 148 propositions. Omaha, Neb.: A. Jacobson.

The Death Penalty. Should it not be abolished? By Fredreick Gerhard.

Reason vs. Revelation: The Theological Question. A Reply to Robert G. Ingersoll. By John H. Keyser. New York: J. J. Little & Co. Price, 50 cents.

Occasional Thoughts of Horace Seaver from Fifty Years of Free Thinking. Boston: J. P. Mendum.

Echoes from an Angel's Lyre. Music by C. P Longley. Boston: Colby & Rich.

We are in receipt of Maule's Seed Catalogue, from Philadelphia, for 1889. It certainly surpasses all previous efforts of this house; the letter-press is particularly fine, while the illustrations are beautiful. Among the many unique features of this book, not found in any other catalogue, we notice that Mr. Maule this year proposes to distribute among his customers $3.500 in cash prizes, for premium vegetables. A copy will be mailed free to all sending their address to Wm. Henry Maule, of Philadelphia.

The Century Co., New York, has issued a map of Siberia and surrounding regions, giving the route of George Kennan and the national boundaries. This map will be found useful to the readers of *The Century Magazine*, and they will no doubt take pleasure in tracing Kennan's journey as they proceed in reading his startling and wonderful narrative. It will be sent to any address for 10 cents.

We have received the Game of Bible Information Cards. By A. J. Kinnaman. The game is played like the ordinary game of authors, and is at the same time instructing and amusing. Price, 30 cents, post paid. All orders should be addressed to Wm. A. Patton, Bookseller, Indianapolis, Ind.

A very dainty calendar is issued by the Smith & Anthony Stove Co., of Boston. It is in six sheets, tied by a ribbon, each sheet being a fac-simile of a delicate water-color drawing, by Miss L. B. Humphrey, of Boston, and made especially for this purpose. 25 cents in stamps or currency to the above address will secure this calendar.

February Magazines Received.

The Atlantic Monthly. (Boston.) The New Talking Machines is the subject of an interesting article for February. Sarah Orne Jewett writes of A Winter Courtship. The Spirit of American Politics as shown in the late elections is discussed. In the Gift of Fern-seed many Adventures among the Indians are given in detail. A feature of this number is the Address to the Assembly at the opening of the Player's Club in New York. Under which King, paints certain passages of Cicero's life in glowing colors. The serials are Passe Rose and The Tragic Muse.

The Forum. (New York.) W. S. Lilly, the distinguished English essayist undertakes in this issue to point out that civilization, is suffering from a weakening of the moral idea. Judge Alfred Conkling Coxe, proposes a simple plan for the relief of the U. S. Supreme Court. Prof. Henry Wade Rogers, points ont the necessity of a new treaty with Great Britain. Other subjects of political importance discussed in this number are Obstacles to Annexation with Canada, by the Marquis of Lorne, and shall Negro Majorities Rule? Jules Verne in his most fanciful style describes the life of a great American Editor a thousand years hence.

Unity Pulpit. (Boston.) The sermons in each and every number of this weekly are worthy of many readers.

Lucifer. (London.) The January issue of this popular monthy is filled with good reading.

The Popular Science Monthly. (New York.) Dr. Andrew D. White, re-appears in this issue with another of his New Chapters in the Warfare of Science. Education is represented by Prof. James Johonnot's story of a School, also by Comments on the Sacrifice of Education. The Way the Interstate Commerce Law looks from the side of the railways is shown in Appleton Morgan's The Political Control of Railways: Is it Confiscation? Other good articles complete this number.

St. Nicholas. (New York.) The readers of St Nicholas will be charmed with the various articles, poems and notes for February. As usual a goodly number of well known and popular writers contribute to the entertainment of the young. The illustration are beautiful and appropriate to the stories or poems to which they are attached.

The Chautauquan. (Meadville, Pa.) An interesting table of Contents is to be found in the February number of this popular and widely read monthly. Gossip about Greece is continued, also Music Among Animals, and Hospitals. Greek Art by Clarence Cook is delightful reading as are of many of the articles upon varied subjects.

The Modern Essayist. (Boston.) Vol. 1. No. 1. Herbert Spencer; No. 2 Charles Robert Darwin This monthly is a new venture of The New Idea Publishing Co. and is gotten up in a neat and read able manner. Twelve number constitute a volume and each number will contain a popular essay or lecture on Evolution. The price is fixed at $1.00 a volume, single numbers 10 cents.

Our Little Ones and the Nursery. (Boston.) The stories and pictures are as attractive as ever and the little ones will be much amused.

The Ethical Record. (Boston.) This quarterly still maintains a firm footing and the table of Contents for the last quarter is varied and suggestive.

Also to hand:

Annali Dello Spiritismo, Italy.
Psychische Studien, Leipzig.
St. Louis Magazine, St. Louis, Mo.
Notes and Queries, Manchester, N. H.
Horticultural Art Journal, Rochester, N. Y.
Sphinx, Germany.
The Manifesto, Canterbury, N. H.
Reformador, Rio de Jaeneiro, Brazil.
Le Messenger, Liege.
El Bien Social, Mexico.
La Revue Spirite, Paris.
L' Aurore, Paris, France.
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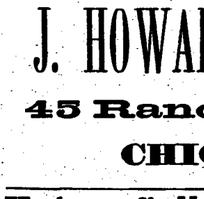
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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached

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CHICAGO, ILL., Saturday, February 9, 1889.

Huxley Turned Fakir.

All the world—at least all the scientific world—knows of T. H. Huxley, F. R. S., who, though not an original genius, has a wonderful faculty of bringing the abstruse problems of science within the comprehension of the common people. He is a materialist of the coarsest stripe—born, bred, educated a materialist; and Spiritualism to him has been and is as a red cloth to a turkey gobbler. The mention of it puts him at once in a rage; he erects every feather (figuratively), his wattles swell, and he struts, swaggers, and drums with his wing feathers. Some Chicago paper has accused him of leaning toward the hated doctrine, and he boils over with anger. In the Dialectic Report he declines to investigate Spiritualism for want of time, but from the letter he has recently published in the *Pall Mall Gazette*, it would appear that he has not only been investigating, but has become a rapping medium of a peculiar kind himself. He began thirty-five (?) years ago with a medium he calls "Mrs. X," whose real name probably is Mrs. Kate Fox Jencken. With refreshing simplicity he says:

The ease and rapidity with which that quiet transatlantic lady fooled me was, as she herself might have said, a caution. The name of the dead friend of whom I was thinking was spelled out in no time, and I was left morally agape, while Mrs. X. followed up her victory, and made one after another of the company a still easier prey.

Yet he soon unraveled the mystery. The keen-eyed medium detected the stop he made with the pencil as he pointed over the alphabet, and the rap was made by her toe! Thirty-five (?) years ago he knew of it, and became an adept, and yet he never published his discovery until after Mrs. Kate Fox exposed her trick, and then he rushes to the front with—"I told you so!" Let him expose himself:

The method of evocation is simplicity itself. I have merely to bend the toe and then suddenly straighten it. The result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly, and rendered forte or piano at pleasure. To produce the best effect, it is advisable to have thin socks and a roomy, hard-soled boot; moreover, it is well to pick out a thin place in the carpet, so as to profit by the resonance of the floor. The upper leather of the boot should be kid rather than patent, as a bright surface may betray a slight movement. By skillful modification of the force of the blows and conversational misdirection of people's attention (by the methods familiar to conjurors and ventriloquists) the ordinary intelligent and well educated member of society—who is about as competent to deal with these matters as a London street boy with a dairy farm—may be made to believe anything as to the direction of the sounds. I got so much into the habit of rapping that I used to catch myself doing it involuntarily, as a man in a brown study may rap with his fingers.

If any one wishes to test the truthfulness of this "scientific" explanation, he can easily do so. The beauty of a "scientific statement" is its capability of verification. Let him "bend the toe and then suddenly straighten it," and listen for a rap! The ball of the big toe is like a soft cushion, and struck as hard as it may be by being "straightened" against the sole of the shoe, makes a sound scarcely audible. That Savant Huxley has made raps in this manner, for the last thirty-five years, we believe, because he says so; but our soul is full of doubts, as it must be in regard to all things received by faith, and which we fail to demonstrate. We cannot rap with our toe; nor can we find any one who can; and we are inclined to think there is a mistake, and Huxley's toe is different from other mortal toes. The idea sprang from the rap made [illegible] snapping beetle, the toe movement [illegible] exact counterpart, and would be ad[illegible] Huxley made the most [illegible] deeply interested that [illegible] action" or "un[illegible] and uncon[illegible]

his trick after the wine, like a court buffoon of old, always to the amazement of "me-lord" and lady. Never was he excelled but once: "When at a dinner with Lord Carlisle," says Huxley, "a young aid-de-camp present completely outshone me. His 'raps' as he stood on the hearthrug were like the cracks of a small whip. He told me they were produced by 'slipping a tendon' behind the outer ankle." How a "tendon" can "slip" behind the ankle and make a rap like the crack of a whip, he does not tell us. He is incredulous on most things, but he takes the word of the aid-de-camp as a young robin would a worm, and swallows without a question. He only has to observe that, the "important point is, that his method would have been still more difficult of detection—especially in a feminine medium—than mine."

What a picture "the great scientist" draws of himself! Pretending not to have time to investigate Spiritualism, and yet for thirty-five years wearing a larger sized boot than required, "roomy," with a "thick sole," and carefully selecting thin places in the carpet, and snapping away with that toe to astonish his friends! Why did he not go to Professor Crookes or Varley, and demonstrate the fraud to them. They, deluded men, had time to investigate amidst many more cares than fell to the lot of Huxley, and with all the expensive apparatus, and lengthy scrutiny, they came to the conclusion that the manifestations were genuine. Why did not Huxley save them? Why was he playing court fool after wine with Lord Tomtoddy, and leaving his scientific brethren in darkness? We dislike to say any disparaging word, or harshly criticise, but we must say: Mr. Huxley, that aid-de-camp, did not, and could not make a rap by "slipping a tendon," and you must know he could not. When a scientific man deals with any subject, especially one which has a profound significance to a great many people equally as intelligent as himself, he should at least treat it with respectful attention. Mr. Huxley on the contrary, has the flippancy of a schoolboy, and his writings are like a youth's composition on a subject he knows nothing about. His illy concealed contempt, his half suppressed irritability and anger, show the weakness of the man and his cause. How charitable he is in his final words:

No one deserves much blame for being deceived in these matters. We are all intellectually handicapped in youth by the incessant repetition of the stories about possession and witchcraft in both the Old and New Testaments. The majority of us are taught nothing which will help us to observe accurately and to interpret observations with due caution.

So the Bible is at the root of this evil; and of all the hundreds of millions of human beings on the earth to-day, one only is able to "observe accurately," and that one is Huxley! He regrets having written at such length but consoles himself by saying:

Perhaps the expression of my views may be of use, at least to those who have not yet toppled over the edge of common sense into the spiritualistic puddle. Those who have, seem to be past praying for.

Profs. Buttleroff, Varley, Crookes, Robert Hare, and hundreds of others, as capable, as accurate, as persevering and honest as Huxley, have "toppled over the edge of common sense." We doubt, credulous as all of these were or are, if a single one would receive Huxley's "fact" in regard to production of the raps; and if received, that is a small part of Spiritualism. It might be thrown out entirely and scarcely missed.

Huxley would not kiss the Pope's toe, and would scorn to have the Pope bless his, as the father has that of Katie and Maggie, but if the latter are to carry on the fakir business, their manager ought to engage Huxley to supplement them with what he has been doing for thirty-five years. If the aid de camp with the "slipping tendon" could also be produced, the show would be complete.

"The Gospel for Tramps."

Non-evangelical people are prone to lose sight of the good work done by those whose theology is of the old-fashioned, orthodox brand. The monstrously cruel and absurd dogmas very naturally and justly come in for their full share of latter-day criticism; but unfortunately for all concerned, so-called liberal religionists are, with less consistency, quite as much given to dogmatizing in their way as are those of the orthodox faith, and vastly less given to really practical work for the physical and moral improvement of the pauper and criminal classes. Fortunately, evangelization among the poor means the alleviation of physical distress and the stimulation of industry, as well as the conversion of souls. No matter, in one sense, if the chief motive of these evangelists is to secure recruits for their religion, and that they minimize the importance of all else; no matter if their philanthropy has no higher status than expediency and is exercised because of its potency in securing accessions to the fold; beneficent results nevertheless accrue. Liberal religionists and all the vast body of intelligent, well-to-do, order-loving people who persist in remaining unchurched can learn profitable lessons from evangelical methods, and would do well to imitate the zeal, self-sacrifice and heroism of evangelical propagandists.

One sometimes tires of the never ending disputation among the heterodox, and grows restless in viewing the vast waste of vital force expended in threshing straw. In this mood one is refreshed by contemplating the splendid results achieved by rabid evangelists, who, as the saying goes, "know nothing but Christ and him crucified." Despite the theology of these evangelists, a theology which falls before the science of comparative criticism and modern discoveries—they are imbued with a genuine love of humanity and show by their works that th Spirit of Good is their Master, in whose presence they walk continually, even though they stumble. Hence is their labor refreshing even to those who discredit their theology.

Intellectual differences among intelligent and moral people ought not to breed antagonism and contempt, and the only rivalry should be in doing good. Each sect, cult, or party should vie with all others in every scheme for ameliorating suffering and reducing crime, and in all those measures calculated to purify the moral and better the physical condition of those needing such help. In this work there is a field large enough to tax the fullest energies of all, and grand enough to satisfy the highest demands of laudable ambition. In this work, to the shame of liberalists be it said, evangelical people are far in advance of those who antagonize their theology.

"A Gospel for tramps" is as necessary to-day as at any time in the past. If evangelical religionists have a religion better suited to this ever-threatening and dangerous element in community, then by all means encourage their Gospel for tramps—in its proper place. Here is a statement to be seen on a document published by the promoters of the Adelphi Mission (evangelical) in this city:

"In the district bounded by the river on the east, Halsted street on the west, Van Buren street on the south, and Lake street on the north there are 243 saloons, 159 houses of ill-repute, 100 of doubtful character, twenty-nine lodging-houses where 2,000 men sleep nightly, one Catholic church, and the Adelphi Mission. Is the Gospel needed more anywhere?"

The district described is about a half mile long and the same distance in width. On this bit of ground not much larger than the average Illinois farm is all this mass of corruption and corrupting influences, with only two centers for the radiation of religious thought; and one of these (the Catholic) doing little good.

What is now the Adelphi Mission had its origin some five years ago, when one fine frosty morning Rev. A. H. Kirkland and wife from somewhere or other ascended the Custom House steps and sang a stirring Gospel song. This was followed by a religious talk from the preacher to the motley crowd that gathered. After his talk he gave a free breakfast on the spot to all who wanted it, from a hand cart which had been loaded up with coffee and nourishing food. From that day forward under varying vicissitudes and great obstacles this devoted conple have quietly but enthusiastically carried forward their good work. The first building occupied for the meetings was the Adelphi Theater on Canal street, which had been for years one of the vilest dens that ever disgraced a city, a favorite resort for thieves and their dissolute female companions. About a year ago, the building becoming untenantable, the Mission was moved to its present location on Halsted street, retaining the name of Adelphi. Here drunkards, thieves, and outcasts of every description throng at every service. The practice of feeding the hungry is still kept up, and after each service all are welcome to a plentiful meal of coarse but nourishing food, and a cup of coffee. Undoubtedly the chief attraction is the feeding, but nevertheless a permanent impression for good is made on many of these poor creatures, and it cannot probably be truthfully said that the scheme promotes shiftlessness or mendicancy. The cost of the mission is only about $4.000 a year. After the regular services it is customary to call upon converts to testify as to their experiences. On a recent Sunday a reporter of one of the morning papers was present when these "experiences" were in order. Here is his report of one case:

A prepossessing and well-dressed man who testified led off with the startling avowal that he was formerly a burglar.

"I was a safe-blower by profession and bringing up," he continued:

"I was a criminal all my life up till two years ago, as was my father before me. When I struck this mission I had only been a few weeks out of jail and was just laying the plans with two parties for a fresh safeblowing. You see me now, I'm a machinist and they tell me I'm a good one; anyhow I get as high wages as anybody in the shop. I'm done with a crooked life and I owe it all and more to this blessed mission. Perhaps there's no right-down crook here to-day, but if there is I'd like to shake him by the hand and have a talk with him. Never mind how tough luck you're in, and how bad you feel about it, I've been with yer and done perhaps as much time as any of you. I can give you some idea of how much good the Gospel has done me and then you can do as you like; every man's his own boss until he let's the Lord do the bossing."

If the Adelphi Mission had nothing more to show in the way of permanent benefit to the world than the reformation of this safe-blower, it would be worth to the world all the labor and expense incurred. So long as Rev. Kirkland's gospel fits in to the needs of men; so long as there is a class who can only be virtuous, industrious, and refrain from thieving and safe-blowing while they "let the Lord do the bossing," that long will his evangel have a mission on earth.

How He Fleeced Them.

Every few days the mail brings us acknowledgements from the Pacific Coast of the obligations Spiritualists and the public generally are under for the exposure of W. R. Colby. It seems he has beaten people out of a large amount in the aggregate. From $25 to $50 appears to have been a common thing for him to secure from single individuals. We advise these mulcted people to send their bills in to Mr. Owen of the *Golden Gate*, who is largely responsible for Colby's success in gaining the confidence of the public on the Pacific Coast. No doubt now that Owen is making a fortune in selling town lots, he will gladly re-imburse these people whom he helped Colby to swindle. Try him!

The JOURNAL'S correspondent, D. Edson Smith, sends a fine cabinet photograph of himself for the office collection. Thanks.

A Spiritual Revival in Rhode Island.

When the JOURNAL'S energetic friend and contributor, Mr. E. H. Dunham of Providence, engaged Hon. Sidney Dean of Warren, R. I., to deliver two lectures, he had not the slightest premonition of the tremendous agitation those lectures were destined to create in his little pocket State; an interest which is vibrating and echoing around the world to-day. Mr. Dean, it is said, began his investigations ten years ago, expecting to prove Spiritualism a delusion. The struggle was long and severe, all his prejudices had to be conquered, his critical judgment satisfied. The result of it all is, however, that he finds himself a medium. His public avowal and identification with Spiritualism has been the subject of comment in all the leading newspapers of New England, and none of them, so far as seen, have other than words of respect for the man. None of them accuse him of being demented or of any symptom of mental degeneration, which is so contrary to the theological animus controlling some of the editorial columns of New England secular papers as to render it significant. The Providence *Journal* contained what is said to have been a very full report of his second lecture. The RELIGIO-PHILOSOPHICAL JOURNAL has been requested to republish it, but as the lecture, while able, logical and convincing, and must in its delivery, reinforced as it was with a tremendous but unseen spiritual power, have profoundly stirred the packed audience, contains little that is not already familiar to students of Spiritualism, and therefore in the crowded condition of these columns at present can hardly find room. Sufficient, however, will be given below to show the reception given Mr. Dean by the secular press and the drift of his discourse.

The following paragraphs are from the editorial columns of the Providence *Evening Telegram*:

The open declaration of the Hon. Sidney Dean of his belief in Spiritualism, in the popular acceptation of the word, is calculated to awaken a new interest in that cause as it is to astonish the more mature and conservative element not only of the Methodist denomination but of the Rhode Island public, to whom Mr. Dean has been so long and so well known as a vigorous thinker and speaker and writer. It is due to Mr. Dean to say that so far as the newspaper reports of his addresses upon the subject of Spiritualism go, he is clear, argumentative, candid, and entitled to sober consideration. A long-time preacher, experienced in the affairs of the world, a journalist, old enough to be considerate and not too old to be of sound mind and of tender conscientiousness, Mr. Dean can, in the nature of things, have no stimulous to his investigation or the promulgation of his belief than that of finding and expounding the truth. He may not have found it, but is convinced that he has, and he is ready and able to give the reasons for the faith that is in him. Mr. Dean will, from his position in the community, at any rate cause discussion which, as it should be intelligent, should in one way or another lead to firmer convictions.

The Rev. Mr. Dean's elucidation of his belief in Spiritualism is awakening a wide-spread interest in church circles. Mr. Dean's pictures of life in the unseen world are so fervent and beautiful that he will doubtless win over many skeptics and unbelievers to his present faith in the existence of spirit life hereafter. His observation in yesterday's sermon that the hall was filled with spirit faces that were invisible sent a thrill of anxiety among his auditors, who were eager to behold the faces of loved ones who have passed on before them.

The following is from the Boston *Herald:*

PROVIDENCE, R. I., January 27, 1889. Ex-Congressman and Rev. Sidney Dean of Warren delivered his second and concluding address on Spiritualism in Blackstone Hall to-night, and, as was anticipated, the new convert attracted an audience which filled the hall, notwithstanding the weather was very inclement. His topic was: "If man is immortal, where does he live, how does he live, and what power will he possess?" After quoting from the Old and the New Testament the miracles of the prophets of old, of the apostle and of the Nazarene, to show by the exact biblical language that the soul was called upon to enter, was incarnate again, to prove that the soul was not in a far distant realm but near by, the speaker said that the spirit life, like the natural life, has its laws, and grows in harmony and beauty and possesses a consciousness of sweet content. It is a spiritual body then, and is not subject to the material laws, and will not die.

Paul says "there is a spirit body," not that there will be. Why, then, not believe the creed and accept the truth? The spirit body will have all the powers with which, as mortals, we have been clothed. It is 2,000 years since the Nazarene walked this earth and taught us the nature of the Creator, but out of his simple and beautiful language and teachings have been wrung and twisted all the creeds and theology which have swallowed up those simple teachings. Commerce now rules the earth and lust of earthly gains rules commerce, so that we see that those who pretend to-day to follow the teachings of the Master, and who are the makers of creeds, are full of lust in their hearts, and it is they who make up the commerce. Not a drop of the oil of charity exists in commerce; it is the shrewdest and strongest who win, and the weak and defenceless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifestations in the last 2,000 years? Yes, from the time the Nazarene was on the earth down to 1384, when the council of Constance ordered the body of one man to be taken from its grave and burned, because of the man's heresy, down to 1660, when, on Boston Common, Mary Dyer was hanged by the Puritans because she believed in the communion of the spirits, there has been progress. It was Mary Dyer who counselled her persecutors, even when the halter was about her neck, to forswear creed; and it was of her that Theodore Parker spoke when he said that the tree of liberty grew out of her grave. There had been later progress, when Roger Williams was driven from Massachusetts by a set of men who had framed laws that even a savage would be ashamed of.

The speaker denounced the charlatans who simulated phenomena for gain of pelf, and closed his address by asking if the great mental, moral and physical changes which the world had seen in the last three centuries were to be confined to the living, or whether the spirit body grew in the same ratio as the mortal body progressed. He could not believe that the spirit body would be dormant and senseless for centuries awaiting the triumph which should announce the end of this earth, but that the spirit body, living in this earth realm, within the earth's own ether space, would grow and improve as God caused the mortal body to grow.

Mrs. Charlotte Smith, President of the Woman's Industrial League, threatens to throw a bombshell into the ranks of society. Some time since she sent out requests to a number of society women to assist her in a concert which she was arranging for the benefit of working women who were out of employment and in abject need. She received many replies, but not one favorable. One lady wrote that she was too busy to pay any attention to common people; another society demanded her time while others told Mrs. Smith that she must not bother them with such matters. Mrs. Smith now threatens to publish the letters.—*Chicago Tribune*

A Curious Phenomenon.

Last year there was a lady, who may be called Mrs. Smith for convenience, residing in Chicago, and connected with the "Christain Science" movement, and conscientiously opposed to Spiritualism, owing to the teachings of Mrs. Eddy. Another "Christian Scientist" whom the founder of the cult would deem heterodox because he is too big of head and heart to be restrained by the fence she built around her fold, invited Mrs. Smith to accompany himself and wife to the reception given Mrs. Elizabeth Lowe Watson at the residence of Mr. and Mrs. Bundy in May last. Once Mrs. Smith was in the company of Mrs. Watson and felt the sweet, pure influence of her presence she began to realize the foolishness of her fears of Spiritualism. During the evening when under the spell of a tremendous influx from angelic spheres, face aglow with heavenly light, and her whole being surcharged with divine inspiration, Mrs. Watson beckoned Mrs. Smith to approach, and laying her hand upon the devotee of "Christian Science," the inspired messenger of the celestial world began a rythmic message, retrospective as well as prophetic, and saturated with such loving tenderness, sympathy, and encouragement that the effect upon listeners was magical. Tears glistened in every eye and all felt that there had been indeed a descent of the Holy Spirit upon the little company. Mrs. Smith's doubts and fears of Spiritualism vanished in that hour, and to-day she is a stronger woman, a better teacher and healer, a more hopeful soul than before. In a distant southern State she pursues her vocation and everywhere finds new evidences of the beneficent and wonderful manifestations of the Spirit world. Lately she sent the JOURNAL private particulars of a strange phenomenon which happened in Illinois some years ago and has just come to her knowledge from the lips of one of the principal participants. For good reasons the story must be shorn of nearly all details and all names, but so far as the JOURNAL is at liberty to relate, it is as follows:

Mrs. —— lost a relative or friend, an elderly lady. She was left in charge of a daughter of the deceased, who was prostrated with grief and unable to go to the cemetery. In going from room to room putting the house to rights, she entered one where the woman died, and stood by the bureau handling a picture of a child—an old fashioned daguerreotype, thinking, "Why, if spirits have power to go out, can they not return?" and trying to pierce the unseen with the deep longing that is common to us all when under such sorrow. Almost instantly her attention was called to a misty bluish tint spreading all over the picture in her hand. What was her astonishment to see this fade away and leave the exact image of the dead woman as in life, even to an imprint of a protruding tooth that rested on the lower lip in life. This was distinctly visible. On her head was a shadowy crown. It was all so life-like that a little child three years old, who was shown the picture, said: "Oh! Grandma" ——, giving the name. Artists from far and near endeavored to find some flaw in the picture, and, failing in this, some means in the room by which it could have been done, but never could and were obliged to refer it to some supernatural agency. The picture is in the hands of the immediate relatives and perfect at a recent date.

The New York Psychical Society, we are informed, since its organization, Dec. 17th last, has been crowded beyond its doors at every session. It meets every Tuesday evening, at the Lodge Room, No. 510 Sixth Ave., between 30th and 31st streets. Its officers are Mr. Snipes, president; Mr. Deming, treasurer, and Miss Ashland, secretary. Its success has been more than expected, financially and otherwise. Its exercises have been varied and interesting, consisting of business, original prose and poetry, music (words wholly spiritualistic), short debates, and circles. Mr. Henry Slade is reported as an active and useful member. Dr. McFall, from the West, has also addressed the Society with impressive effect. Among its regular attendants are fresh faces from without the ranks, and much good is anticipated for the future. Reports will be made occasionally for the RELIGIO-PHILOSOPHICAL JOURNAL.

The Woman's Exchange of New York, which is organized on a plan somewhat similar to that of the woman's exchange of this city, has been very prosperous during the year just closed. According to the society's annual report, the sales for the last year amounted to $51,180.26. The sales of cake alone aggregated nearly $10,500, and from preserves over $2,400; $418.16 was paid to one consignor of decorated china, the firing being done by the decorator herself. One woman, for screens, decorated frames, etc., received $1,105.71. The sale of children's wrappers alone brought to one consignor $548.66; to another, for chicken jelly, $1,247.04, Of 6,170 pieces of work done in the order department but 24 were returned as unsatisfactory. The New Orleans Creole Woman's Exchange is now an accomplished fact, and the early stages of its career are apparently most auspicious. Every sort of woman's work will be handled, and home-made articles will, of course, be the special feature of the sale department.

The Empress Frederick, since her escape from the ponderous and wearying etiquette of the German court, has not only greatly improved in health but she has developed an independence which it is not likely she will allow her bumptious son to stifle.

Russian Art in Chicago.

At present nothing is more agreeable to the taste of connoisseurs of art than an exhibition of Russian pictures, as the literary and artistic world are for the time being deeply interested in anything and everything pertaining to Russia. The celebrated art collection of Vassili Verestchagin, brought to this country for exhibition only, is now on display at the Art Institute, Michigan Ave. and Van Buren street, under the management of the Art Institute, Chicago and the American Art Association, New York.

The outbreak of the Russo-Turkish war in 1875 called this artist from Palestine and India where he was taking notes and sketching in anticipation of a series of large pictures. In observing life through all his various travels the artist was particularly struck by the fact that even in the last years of the 19th century, people kill one another everywhere and by every possible means. Having observed these facts, and being strongly impressed, the artist painted many pictures of war and execution. These subjects are treated in a manner far from sentimental, as the region extending from the frontier of China to Bulgaria, well called the region of blood and carnage, did not fail to impress itself vividly on the imaginative side of art.

On Friday, Feb. 1st, at 4 P. M., the gallery was first opened by a reception, and hundreds availed themselves of the opportunity to inspect this rare collection of paintings and other artistic works, curiosities, etc., gathered by this artist in his various journeys. At the vestibule visitors were met by a Russian mudjik in the customary Russian costume, and upon entering they found the galleries completely transformed. Russian draperies are used as portieres over all the interior door ways, spread over the walls for mural decoration, and are pendant across the larger galleries, dividing them into more numerous ones, giving a massive and varied effect. The draperies are apt to escape the attention of the visitor, except incidentally, for after one has passed into the first gallery one is completely absorbed in the pictures.

The exhibition presents a larger total of different elements of interest than any that has ever been seen here, or indeed any that is likely to be conceived. The immense war canvases with their fearful depiction of carnage, death, misery, storms and the display of battle will draw toward them those who enjoy pictorial excitement. Those who find much to admire in decorative art will be drawn to the entry of the Prince of Wales, into the capital of the Prince Maharajah of Jeypore. The English shooting Sepoys from the cannon's mouth; the Romans crucifying three malefactors, and the Russians hanging several felons,—the three forms of punishment,—will hold the attention of the sociologist and the pessimist. There is a series of Scriptural scenes that is novel and to many common place; for instance the "Holy Family"—this is a picture of Hebrew every day life, and the christian cannot accept it with satisfaction for it falls far short of what he has been taught to believe constituted the ways of the Savior of mankind. However, liberal minded people are encouraged and gain strength from this scene as it in a large measure corroborates their ideas and gives them renewed strength of purpose. The list of paintings is so varied and extensive it will be impossible to more fully particularize. One must see them to appreciate the variety of color, expression and detail.

The exhibition will extend over five weeks and the galleries are open from 9 A. M. to 6 P. M. and 7.30 to 10 P. M., every day. Admission 50 cents. Sunday, the hours are from 1 to 5 P. M. and no admission is charged.

The many friends of the JOURNAL who have listened to the singing of Mary Shelton Woodhead at the residence of the editor and elsewhere, may be interested in the following extract from an extended account of the late Burns' Anniversary Concert in this city, appearing in *The Citizen*, a weekly paper edited by ex-congressman John F. Finerty:

"The Cottage Where Burns was Born," by Miss Mary Shelton Woodhead. This young lady sings with very great taste and expression. She can make the most of her voice, and had it more volume, she might well be considered one of the most gifted artists in the country. As it is, and in spite of the want of compass in her voice, she may be set down as one of the most pleasing renderers of ballad music to be found anywhere. The perfect tune in which she sings, her clear enunciation, her impressive manner, and the hearty way she throws herself into the subject of her songs, entitle her to the warmest praise, and to be considered an artist of no mean power. Miss Woodhead is still young; as she grows older, her voice will attain greater compass, and by practice, she may arrive at a perfection greater than she dreams of. Her forte is evidently Celtic music. If she is wise she will devote herself entirely to the glorious melodies of Ireland and Scotland, and leave operatic janglings, fugues, and all the discordant noises which the depraved taste of "these most brisk and giddy paced times" has misnamed music, severely alone. If she does this, the chances are that before five years are over one would "go ten mile afoot" to hear her sing "Annie Laurie" or the "Coolin."

A Correction.

To the Editor of the Religio-Philosophical Journal:

In my communication to the JOURNAL of the 26th ult., I made one error which I desire to correct. In speaking of the meeting at Rochester, I said: "'Licentious visitors, rum and Romanism,' have wrought the ruin of these once splendid mediums." I should have said Katie and Maggie. As I had been speaking of Leah and Maggie, it might be taken by those who do not know the facts, that Leah was one of the lost ones, which is by no means the case. She stands as firm as a rock. E. W. CAPRON.

New York.

GENERAL ITEMS.

Mrs. Amy Kirby Post passed to spirit-life at her home in Rochester, N. Y. The funeral took place at the residence of her sister, February 1st.

The JOURNAL'S collection of cabinet photographs was further enriched last week by the addition of a very fine picture of that veteran speaker and medium, Mrs. Sarah Graves, of Grand Rapids, Mich.

A correspondent writes from Baltimore: "Our Society occupied handsome new quarters the first Sunday in January, with good attendance. Mrs. Rachel Walcott continues to fill the rostrum most acceptably."

Mrs. Cleveland, it is rumored, is urging her husband to take her around the world after his term of office has expired. She is constantly reading books of travel and has become warmly interested in India, China Japan, and other distant lands.

Under the heading, "A Tribute to a Noble Woman," The Los Angeles *Tribune* of the 19th ult. contained a fine eulogy of Mrs. Maud Lord Drake, extolling her kindness of heart, philanthropic work and wonderful gifts. The JOURNAL is glad to know that Mrs. Drake is duly appreciated in her new home.

Walter Howell is lecturing at Titusville Penn. His partial blindness is looked upon by those interested in supplying the demand for Unitarian preachers as a serious obstacle in the way of his work in the pulpit. Were it not for this drawback he would undoubtedly, in time, be settled permanently; as it is he is doing a good work in the lecture field. He has grown intellectually and spiritually since his first arrival in America.

"Angel Whisperings for the Searcher After Truth" is the title given to a fine collection of poems from the inspired pen of the JOURNAL'S correspondent, Hattie J. Ray. The name of this writer is already dear to many hearts. The book just published by the Religio-Philosophical Publishing House is a large 8vo, and a credit to all concerned. Price, plain, $1.50; full gilt, $2.00. A review will appear in these columns soon.

A correspondent wonders why the JOURNAL does not attack the Blair Bill; meaning a Bill introduced in Congress providing for the suppression of business, travel, and all forms of secular employment on Sunday. What is the use of fighting a thing that is already dead? Such a statute cannot be enacted; it is contrary to the spirit of the age and inimical to the interests of the public as a whole. The Bill is already shelved, no doubt.

In response to numerous requests of late for the editor's photograph, he desires to thank the friends for their personal interest. As he photographs himself in every issue of the JOURNAL in a way much more enduring than any products of a camera, and as this work takes all his time and money, he hopes that for the present his friends will excuse his non-compliance with their kind solicitations. He would gladly gratify every subscriber by sending his picture as a token of courtesy and good will, but as the expense would be several hundred dollars he can hardly afford it, and he does not quite feel like selling his own photograph as has been sometimes suggested to him.

The Social Circle of the Y. P. P. A. will give its second annual masquerade ball, on Thursday evening, Feb. 7th, at Martine's Academy, Indiana Avenue and 22nd St., in which all friends are cordially invited to participate. Grand entre at 9 o'clock. Admission, gentlemen, 50 cents; ladies 25 cents. In connection with this ball, the ladies of the club will hold a fancy bazaar, the proceeds of which are to go to strengthen the exchequer of the society, and it is to be hoped that the gentleman will freely patronize this department. A very enjoyable time is anticipated.

Please Don't.

Please don't send to the conductor of the Woman's Department of the JOURNAL any letters or manuscripts other than such as specially pertain to her column. Mrs. Underwood is not a Spiritualist. On matters of Spiritualism she is an agnostic. She is earnestly interested in the complete enfranchisement, in all directions, of her sex; to this purpose alone are her services, so far as the JOURNAL is concerned, devoted. It is a field big enough for anybody.

General News.

The king of Holland is nearing death.—Montreal harbor will be improved at a cost of $4,000,000.—It is said that Dakota is bankrupt through the mismanagement of Gov. Church.—A street car at Denver ran down an incline and a number of persons were injured.—Sir Julian Pauncefote has been appointed British minister to Washington to succeed Sackville-West.—President Cleveland will practice law in New York with the firm of Bangs, Stetson, Tracy & MacVeagh.—The London *Standard's* Berlin correspondent says the feeling there is that there will be no war over the Samoan matter.—A Philadelphia street-car conductor killed a young woman whom he was deceiving, tried to kill his wife and then killed himself.—The children of, Akron, O., will erect a monument for little May Lyons, who was burned to death in a railway wreck near that town.—Samuel M. Bibben, a veteran editor and printer, died at his home in Wabash, Ind., of lung trouble. He was formerly editor and proprietor of the *Plain-Dealer*.—W. W. Langdon of Detroit is under arrest for trying to "fix" a jury in a suit against the Detroit, Grand Haven & Milwaukee railroad, and arrests of prominent men are expected.—Chief Bushyhead of the Cherokee nation says that from each individual's interest in the common property of the tribes citizenship is worth $4,000 in the Cherokee tribe and $8,000 among the Chickasaws.

LAWRENCE OLIPHANT.

Reminiscences and Comments.

MRS. J. M. STAATS.

The recent demise of Lawrence Oliphant, whom it was my good fortune to meet under very favorable circumstances, being introduced by his friend, the Earl of Dunraven, recalls so vividly the valuable information gained in long and delightful conversations with him, that I have decided to forward a portion of the chapter which I have written for my book. Reference to my notes makes those interviews still more interesting from the fact that so much was prophetically said relative to the mission of Spiritualism, that they make a deeper impression than when uttered by Mr. Oliphant.

Aside from the great store of information obtained in his travels far and wide, Mr. Oliphant had a wonderful fund of knowledge gained from observation and unreserved contact with humanity in all varieties and countries. This made it an easy matter for him to bring out very clearly the strange incongruities of Eastern religions, and place them before one in such a simple garb that all thoughts of heathenism where dissolved to give place to a code of ethics, the basis of which was love to God and humanity. Always familiar with his subject, however deep or profound, simple or grand, he found no difficulty in placing his thoughts directly before one's understanding, and, without display of rhetoric or parade of words, made his listener to feel that they could not possibly be ignorant or not on the same level which his vast advantages had given him. Knowing that Mr. Oliphant was deeply interested in the teachings of Thomas L. Harris, whose society was then located at Brockton on Erie, I was exceedingly anxious to learn particulars relative to his connection with him, having known something of his career in this city and at Wassaic, at which place a number of my friends were his votaries.

This desire was gratified without reserve, Mr. Oliphant appearing to enjoy the narration of his remarkable experience as much as did his listener. "I was attracted to Mr. Harris," said he, "through his sermons. He gave me some lucid evidence of spirit intercourse, explaining with marked wisdom its uses, if properly understood and utilized for the advancement of the world. Having seen numerous phases of so-called converse with immortals, of course I was prepared to accept it. He also instructed me relative to the basis of his methods of regeneration, which I regarded, after due deliberation, as worthy of trial. Having studied almost every variety of religious creed and discipline, his, in contrast, was so remarkable that I determined to enter into the necessary preparation; also to carry out to the letter all that was demanded in the severe discipline exacted, as failing to go through to the end would not only jeopardize my future happiness, but would leave me in a far worse condition than at the beginning. The reward of all this abnegation, penance and crucifixion, was far greater than that offered by any known system of religious training heretofore seen in my travels or at home; its purpose being to bring humanity into an unmistakable oneness with the Father God, whose temple within had so long been defiled by man's pride and ignorance."

"Spirit intercourse opens the way," said Mr. Oliphant, "for angels and messengers to instruct us; but we must know the quality of our teachers, else we are in greater danger than the churches whose false lights have deceived the very elect. Hence the purification, until one's inner light, by the higher development of every department of one's own spirit, becomes so perfect that he attracts only the purest and most harmonious spirits. Through such discipline the spirit functions are made superior in the duality which we are, and every outer sense becomes subservient to the inner breathing and life. Intellect, human reason, and external experience, were of no avail, valueless, and must be thrown aside, else they, as authorities, stood like a great wall preventing the illuminating influences of love to permeate the growth of affection and harmony within. Marriage, the most important of all the life relations, would be controlled by the attraction of affinities, resulting in a conjugal union, and thereby improving progeny to such an extent that the hoped for millennium would dawn, and coming generations would have far less to suffer than have the past. In fact, by his process of purification, barely a tithe of which is here stated, one's joys were shared by his conjugal partner, however distant, and there could be no sorrows, as in such a relation of man's completeness, God the Divine Father bore so large a part that no jar of inharmony could make the slightest discord. Every tie of consanguinity and friendship, however sacred, must be severed. Contact with those who were not under discipline, even shaking hands, must be avoided, as there was great danger of being open to the hosts of evil spirits which surround the unregenerate."

Mr. Oliphant was very happy and earnest in his recital, and never for a moment left one to think he regretted his strange experience. In the perusal of his book, "Altiora Peto," one cannot fail to discover how deftly he has woven his belief in the character of his heroine, and tame as this novel appears, it becomes vastly more interesting when one detects the purpose of the author.

Mr. Oliphant regarded Mr. Harris as a natural born poet quite misunderstood, and was very sure, at this time, that he was destined to create an epoch of no common order in the religious world; one which would elevate humanity, reaching all its unsatisfied needs, and be unending. Calling my attention to Mr. Harris's book, "A Lyric of the Morning Land," he quoted from the Poet's Song of the Soul the following:

"Body and Soul are interwed,
As light and fire in mingled splendor,
And where the Inner Soul doth tread,
The obedient form delights to tend her.

"We change to angels by degrees;
We rise to Heaven, bnt not by dying;
We cross no dark tumultuous seas;
We leave no form in grave yard lying.

"We lay aside the earthly mold,
Breathing away our grosser nature,
Till we our glowing forms infold,
Transformed at once in mind and feature,

"But wert thou born where now thou art,
Thy outward shape, in heavenly fashion,
A form, wrought forth from mind and heart,
Would rise and feel no mortal passion.

"'This is the secret lost below;
But Earth shall see a Christ-like Nation
From Earth to Heaven translated go,
Rising in life's transfiguration.'"

New York, Jan. 29th, 1889.

Dr. P. Kayner can be addressed until further notice in care of this office for medical consultations, and lectures in the vicinity of Chicago.

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The Louisville, New Albany & Chicago Railway (Monon Route), with its usual enterprise, will sel excursion tickets from Chicago, Michigan City and the Northwest, at a special low rate, one and one-third fare, for the round trip, to those desiring to attend the meeting of the Prohibition National Executive Committee, which will be held in Louisville, Ky., commencing Feb. 13th, 1889. For rates and full particulars, address E. O. McCormick, G. P. A 185 Dearborn St., Chicago.

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Passed to Spirit-Life.

Departed to a higher life, from the residence of his son, A Abbee, Norwalk, O., Jan. 25th, Shubel Abbee in his 96th year. He was born in Hoddy, Mass., and removed to Connecaut, Ohio, in 1814, and for 52 years was identified with the interests of that locality. In 1868 he came to Norwalk, where he has resided until his death. He was from early youth a Baptist, but for the past 30 years has been an enthusiastic Spiritualist, and one of his last sayings was that he considered the comfort he received from Spiritualism as worth twenty-five dollars a day to him. He was the father of ten children, only two of whom survive, the eldest being 78 years of age. He was a busy man even to the last, and had never called on a physician during his long life, until his last illness, when he was assured that nothing could be done to restore his failing vitality. Hudson Tuttle gave the funeral discourse, and the remains were taken to Conneaut to repose by the side of the many relatives and friends who have gone before him. * *

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I have contributed to various jornals during the past year sections from a work on Psychic science, which embodies the inspirations given me on the spiritual nature of man, in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the work. It essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparant connection, by referring them to a common cause. The leading subjects treated are as follows: Matter, Life, Spirit, Mind; what the senses teach of the world and the doctrine of evolution; scientific methods of the study of man and results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness and Thought Transference; Immortality—what the Future Life must be Granting the Preceeding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations

I hope to publish the work the coming spring, but desire to secure the co-operation of those intere-ted in this subject by receiving at once, in advance as many subscribers as possible Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced as suits their convenience.

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In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid, he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requir s an abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

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The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

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Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

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For the Religio-Philosophical Journal.

THE CHILD AND THE ROSE.

ELIZABETH OAKES SMITH.

When stirring bud and songful bird
Brought gladness to the earth,
And spring-time voices first were heard
In low, sweet sounds of mirth:

A little child, with pleasant eyes,
Reclined in tranquil thought,
And, half-communing with the skies,
His pretty fancies wrought.

He turned where cased in robe of green
A rosebud met his eye—
And one faint streak the leaves between,
Rich in its crimson dye.

The warm light gathereth in the sky—
The bland air stirreth round—
And yet the child is lingering by,
Half-kneeling on the ground:

For broader grew that crimson streak,
Back folds the leaf of green—
And he in wonder still and meek
Watched all its opening sheen.

"'T is done, 't is done!" at length he cried,
With glad amazement wild—
The rose, in new-created pride,
Had opened for the child.

Oh! had we hearts like thine, sweet boy,
To watch creative power,
We, too, should thrill with kindred joy
At every opening flower.

A Plaint for Departing Superstition.

To the Editor of the Religio-Philosophical Journal:

Curiously, Mr. Oscar Wilde, the whilom defender of he humble sunflower, has come to the defense of uperstition. In an article in the current number of he *Nineteenth Century*, he protests against faith- ul portraits being drawn of the people who are to e met in every-day life. He wants things idealized, articularly in the church, where he can see nothing etter for the culture of a country than the presence n it (the Church) of a body of men whose duty it s to "believe in the supernatural, and to perform ily miracles"; and because of the steady decadence f this sort of old orthodox superstition, he thus ails: "In the English Church a man succeeds, not hrough his capacity for belief, but through his apacity for disbelief. Ours is the only church where he skeptic stands at the altar, and where St. Thomas s regarded as the ideal apostle." And to crown his rief at the falling away of superstitious belief, e laments the general "decay of lying."

It will be seen he is sufficiently astute to under- tand that orthodox belief in the supernatural niracle business and lying go so closely hand-in-hand hat the decadence of one necessarily brings about lecadence in the other. But it is strange so observ- nt a man does not see that the most intelligent eaders in the ranks of orthodoxy, not only are not ngaged in his desire for a new influx of super- titious believers, being far too busy defending the ogmas of the church from the severe onslaughts hat are being made against the whole range of niracle performance and things supernatural. They erceive that it is no longer safe to make literal as- ertion to such absurdities as the whale swallowing onah, the sun and moon standing still at the be- est of a bloodthirsty man who wanted to keep on utchering, and the like. Even so able a man as the ditor of the *Christian Union* and pastor of Henry Vard Beecher's Plymouth Church, felt called upon uite recently to explain away the ridiculous story f the blowing down the walls of Jericho by the lasts of the ram's horns. In a labored article of one r two columns he essayed to show that such ca- astrophes might occur by the agency of an earth- uake, or similar upheaval of the earth's crust at the oment when the children of Israel were tooting eir horns. Walls had so fallen, just at the oppor- ne moment when God desired to help his chosen ollowers in their works of destruction. But what remarkable coincidence, that the natural business f an earthquake or other eruption should chance occur at the exact spot where the destruction was anted, and at the exact time when a set of igno- amuses fooled away their time and breath on so in an undertaking as puffing against strong walls ith the wind through a lot of rams' horns!

So in the case of the parting of the Red Sea to ake passage for the hosts of the Israelites out of gypt. The same able editor ingeniously shows hat it was quite possible for a strong wind to have lown so as to force back the water enough to let he people pass; but here again is the same remark- ble coincidence—the right wind getting in its work the exact moment required to accommodate the eeing people, and the prompt manner in which the d must have had to reverse performance to wn the armies of Pharaoh following after.

ne very serious point the orthodox gentlemen o essay to give these sorts of plausible explana- is fail to take note of—that the Bible says noth- about the help of winds or earthquakes coming the assistance of miracle making. It gives the ld statement that things occurred thus and so, and r eighteen hundred years the plain miracle, with not e slightest help from any quarter, has been reached as matter of fact so undoubted, that any uggestion of disbelief consigned the doubter to rison or torture. The editor of the *Christian nion* should bear in mind, that when he ventures ide from the plain statement, that when the Is- elites blew a certain number of times with their ms' horns the mighty walls of the invested city ll down, the story he sets up, no matter how ausible it may be, is no longer inspired Bible nar- tive, but simply a guess of his own.

As for Mr. Oscar Wilde, he may yearn for high ; and fancy idealism to such extent as to be lling to welcome a return to the old era of lying perstition and miracle belief, but he can rest as- red the hope is vain. That order of nonsense is ssed, never to return. W. WHITWORTH.

North Dover, O.

Medical Legislation.

The newspapers inform us that a committee of edical men of Milwaukee are preparing a bill to be bmitted to the legislature, professedly "to regulate e practice of medicine"—denominating all as uacks" who have not diplomas of their particular hool, no matter how successful they may have been their treatment of disease, often effecting cures here others have failed.

That erudite writer and great philosopher, John uart Mill, says: "Over himself, over his own body d mind, the individual is sovereign." No legisla- or audacious doctor dare proclaim that freemen ill be forced by law to adopt any particular brand merchandise. Why, then, should a few doctors t their heads together, assuming that God or the stitution or some unknown source of power, has horized them to prepare laws for the protection nhancement of their own particular code of dical practice, and depriving their fellow-citizens their God-given right to employ such physicians ystem of medicine, as they, in their wisdom, may ose?

on well remarked in a recent issue of the *Demo-* on this insidious movement that it is a little re- table that such measures never emanate from eople. Let our legislators beware of any such rdly efforts to throttle the personal rights of asses. They would be sure, in the end, to re- l, and prove a most unpopular act on the part eir promoters. When the people—not the doc- -demand such legislation against themselves, it e time for the legislature to act.

there were fifty or more members of the legisla- who belonged to the diplomaed medical ranks, we might expect that they would, as Jefferson expressed it on another matter, by the grace of booted and spurred, ride over the people; but only three M. D.'s in both houses, it remains to en whether the tail can wag the dog—whether eople who have not petitioned for any such out- ny rights the medical fraternity are bound

Franklin, in Madison, Wisconsin,

never earned more d her yearly less than

OUR CALENDAR OF TIME.

Why 1900 Will Not be Called a Leap Year in The Almanac.

To the Editor of the Religio-Philosophical Journal:

Will you allow an unpretentious Delaware astronomer to slightly correct and possibly render more intelligible to popular comprehension, the reason why the year 1900 will not be counted a leap year?

The explanation extracted from the *London Standard* and published recently in several papers, is somewhat at fault and seems not to put things as clearly as might be.

The real solar, tropical year is in length 365 days, 5 hours, 48 minutes and 46 seconds, as last reported, and lacks 14 seconds of the length stated in the *Standard;* but this is not much.

There is considerable of interesting history extant of the efforts made to fix the year at a certain number of whole days, when it really, as thus appears, has in it the fraction of a day (nearly one-fourth), but it would be too tedious to quote much of it here.

It is easy to perceive that if the years had been all counted in the calendar to be 365 days long when they are really about 365¼, the seasons would have fallen behind in the almanac at the rate of one day in about every four years, or about a whole month in every 120 years.

To prevent this and make sure that the seasons should always continue to come in their appropriate months, "leap year" was invented by the celebrated mathematician, Sosigenes of Alexandria, Egypt, whom Julius Cæsar had called to his aid in adjusting the calendar. They decided to add one day to the month of February, in every year that was evenly divided by four, which of course occurs once every four years; thus to make up the yearly deficit of nearly one-fourth of a day.

This method of keeping time being established by Cæsar, was hence named the Julian Calendar and continued unaltered for about 16 centuries; and if 365¼ days had been the exact length of the solar year, there never would have occurred any need for further adjustment.

But 365¼ days was too much by 11 minutes and 14 seconds, (say 11¼ minutes) per year, and therefore a leap-year every four years produced an over-correction of four times 11¼, or 45 minutes in the four years, making a whole day in about 128 years. Consequntly, in the 16th century, the accumulation of this over-correction had become so considerable that the equinox appeared about the 11th of March instead of on the 21st, occasioning much derangement in the notable feast days, etc., observed by the Romish Church.

Friar Beacon, about A. D. 1255, called attention to the cause of this inevitable derangement of times and seasons, which had also been noted by other scientific men before him; but Pope Sixtus IV. in 1474 was first to move towards making a correction of the calendar.

He called to Rome Regiomontanus, a noted scholar of that period, presenting him, in consideration of the assistance expected of him, with the bishopric of Ratisbon. But death intervened, and one hundred years more transpired before Gregory XIII. took up and accomplished what several former pontifs and councils had attempted in vain. He obtained the assistance of a number of mathematicians and astronomers, taking 10 years to examine their plans, and in A. D. 1582 accomplished what would seem in these days rather a simple matter.

First. They shortened the year 1582 by taking 10 days from the month of October, causing the difference between what was then called "old style" and "new style" and forcing the calendar again to indicate the 21st of March at the vernal equinox as it did at the council of Nice (A. D. 325) and as it now continues to do.

Next to prevent getting wrong again, by the accumulation of that one day in 128 years as above explained, it was decided that the central years 1600, 1700, 1800, 1900, etc., that would all have been leap years according to the Julian calendar, should all remain common years except the one out of every four that would divide evenly by 400.

This change holds back the old Julian note of time three days every 400 years; that is, one day out of every 133⅓ years, which very nearly corrects the previous troublesome gain of one day in 128 years, just mentioned.

The adoption of this central method of counteracting the accumulation of the odd minutes by which the solar year is short of 365¼ days, constitutes the essential feature wherein the Gregorian calendar, now in use, varies from the Julian.

So nearly does it correct the tendency towards all irregularities that it will require about 3,200 years (not 3,866 as reported) to again derange the calendar one whole day. Even this very small remaining cause of derangement may be counteracted to more perfect nicety when the time comes, on similar principles applied to the millennial years, by making still one leap-year less every third thousand years.

Hockessin, Del. J. G. JACKSON.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The rostrum of the Brooklyn Spiritualists here has been regularly supplied with Sunday lectures, either from among our local talent or from abroad, during the entire season since commencing in the fall. Mark M. Pomeroy, familiarly known as "Brick Pomeroy," occupied the platform for the first three Sundays in this month, and drew good audiences to hear so well-known a man and public character. Last evening Judge A. H. Dailey spoke upon the subject: "The Enemies Without the Ranks of Spiritualism and its Foes Within." He preceded his remarks with an original poem written in the same meter as that of Poe's Raven and recited in place of being read. It was a lengthy one, beautiful in its sentiment and apt in its delivery. Before delivering it he made an apologetic explanation for appearing as a poet before his friends, recognized whatever inspiration may have prompted him in its production, and stood before us a true type of the cultured, balanced man of two worlds that is to be the fruitage of this movement rather than those who only come into it to tarnish its fair fame and bring it into disrepute. The lecture following the poem was one in full accord with the aims of the RELIGIO-PHILOSOPHICAL JOURNAL. Among other things he said, that if there was no hell for those who brought discredit upon our cause that we should make one on our own account through proper legal measures and through discouraging all attendance upon the séances of such mediums as we felt to be other than honest. The lecture was in its entirety an earnest, thoughtful appeal for the better side of Spiritualism and direct expression of long experience in the cause. Mrs. Henderson, an earnest, straightforward medium and practical, common sense woman who had been filling the morning sessions through the month, will continue giving psychometric readings as a part of the services in connection with Mr. J. Clegg Wright who will occupy the platform morning and evening during the month of February.

The conference meeting on Saturday night still holds its sessions and the quota of its speakers has been added to by the arrival here from Boston of Mr. G. Sterling Wines, a cultured liberal who has been giving his time of late to a careful study of mental healing or spiritual science, and proposes to form classes for its teaching and to help us in our spiritual work generally. Hugh O. Pentecost has been to a materializing séance and has been telling his congregation about it for the past two Sundays Being a prominent speaker he was given the benefit of a fair report in our leading paper so that the outside public gained added light regarding us in a more just way than from the reports of recent trials with all their reportorial comments. The cause moves steadily along. We grow nearer each other and nearer harmony as we grow out of and above the merely phenomenal plane into a more spiritual one. Each is doing his or her part in the great whole; and we hope the day not far distant when all here who call themselves Spiritualists can come together in brotherly union as one organic whole, pledged to make the most of themselves and of the cause and to do their full share in helping to uplift those less fortunate than themselves.

Jan. 27th, 1889. W. J. CUSHING.

Prince Bismarck displayed characteristic brutality in his manner of releasing Dr. Geffcken. He simply sent a turkey to the outraged scholar's cell to tell him to "get out and go about his business."

Sir Charles Dilke was recently asked opinion of Boulanger, and replied: "I can only repeat what I said in the *Fortnightly Review* in 1887. I have not ered whether he is a clown, a charlatan, or Cæsar."

The Divining Rod.

To the Editor of the Religio-Philosophical Journal:

In regard to Divining Rods, of which you speak in your issue of Jan. 19th, I will remark that I investigated this subject many years ago, and beg leave to herein present an account of it. A lately deceased friend of mine, who was born in this vicinity about the year 1804, and lived here until his death, that occurred only a few years ago, at over eighty years of age, happening to mention this subject to me many years ago, I remarked that I had heard a great deal about it, and "took for granted it was a mere superstition," though I was an earnest Spiritualist at that time, as well as now. I was at this friends residence at the time I made these remarks, and at his own proposal we left the house for the purpose of witnessing a practical demonstration of the correctness of his statement.

We had walked about fifty yards in my friend's grounds when we came to a peach tree; that was the first tree or bush of any kind that we came to, and from which he cut a small branch that divided in two portions which were about equal. This, my friend trimmed into what he called a Divining Rod, about two and half feet long. Having always heard that these rods must be "Witch Hazel," I so remarked and received for an answer that he believed there was no difference in this respect.

We proceeded to a very large and rocky field that constituted a slight portion of my friend's estate, when he commenced his experiment by placing one of each of his hands at his sides; the small end of the Divining Rod being firmly grasped therein, at the same time pressing them firmly against his person. Being now ready for our purpose, my friend (who was unconciously a spiritual medium) and myself walked in a southerly direction, and having proceeded about one hundred yards or so, the pointed end of the rod began to incline toward the ground, and continuing our course a few hundred yards further the end of it pointed directly to the ground, and with a writhing that seemed like that of a serpent making desperate efforts to escape; that continued until having proceeded a few rods beyond the points of the greatest degree of its depression, when it resumed its original and natural horizontal position. We then drove a stake deeply in the ground at the point of its vertical depression and placed two heavy stones beside it for its protection.

I will here remark that a mechanic had already bought a lot of land at this point, of my friend, for the purpose of building thereon a dwelling. Soon after this experiment, he commenced digging a well at the spot that had been thus designated, and having gotten down to the stratum of granite that underlies this region, he was obliged to use gunpowder, the first blast of which revealed a copious subterranean and rapid stream of fine, bright, cold water, which has proved to be permenant thus far.

Having driven and secured the stake above mentioned, we then walked to a point at which we drove another stake, a few rods distant from the first one. We then proceeded to another point that was about sixty yards from the above mentioned line, as nearly as I can remember, and resuming the Divining Rod, we then walked to and fro across this line (that was at least three hundred yards long) and having crossed it many times, and at a different point every time, we noted that the Divining Rod repeated its demonstration that signified subterranean water.

The regularity of these demonstrations on the part of the Divining Rod excited our surprise and comment. The solution thereof occurred only a few years after when the Narragansett Pier Railway was being made. While grading the track of this railway, the workmen came to a ledge of rock, the upper portion of which was only a few feet beneath the surface of the ground, and were thereby obliged to apply gunpowder. The first blast that was made revealed a small stream of bright water that one of the workmen recognized as being probably the same stream that passed through the well above mentioned and casting saw dust thereon proved such to be the case.

All are familiar with the rods of Moses and Aaron of "Holy Writ." Multitudes of intelligent persons regard them as being mere myths, while others, equally intelligent, believe in the Bible records. Among the latter class are multitudes of sincere members of Christian Churches who deride the idea of there being any such thing as the so-called spiritual manifestation of to-day, though they doubt not in the least the statements in Scripture, that Moses and Aaron with their "rods," not only opened a dry road through the Red Sea in order that enslaved Israelites might escape to the holy land; but they also believe that a flight of marble steps was brought from the city of Jerusalem to near Rome, in Italy, in a few hours only, or less, and by the hand of "God," as it were; while Mohammedans as sincerely believe that their God moved an enormous Granite Temple of theirs several hundred miles in one night, and placed it upon the site it has now occupied more than twelve hundred years, and that this transition was effected without the slightest detriment thereto; not even a crack in the morter in which the stones of this building were laid at the time it was first built.

My friend of the Divining Rod was born without a shilling. Nevertheless he was ever ready to aid any one he could. He was wealthy at the time of these Divining Rod séances above mentioned.

X. X.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

The Ladies' Aid connected with the First Spiritualist Society of this city gave one of its fine suppers and entertainments in Unity Hall on Tuesday evening, Jan. 15, supper being served from 6:30 until 8 o'clock,—about 150 discussing the dishes of the well filled tables. At sharp 8 o'clock, your correspondent called the audience to order and announced the programme which was beautifully rendered.

Sunday, Jan. 20th, Miss Hagan spoke at 2 and 7 P. M. The full hour of the 2 P. M. service was devoted to answering questions presented by the audience, which proved to be very entertaining.

The 7 P. M. lecture was upon—"The Seed Sowers, —Original Thinkers Who have Lived to Bless the World." The lecture was one of Miss Hagan's best efforts, and held her large audience in breathless silence to the close. The pioneers of the advance guard in the development of morals, education, religion, politics, science, astronomy, geology, the theatre and the novel for the past two centuries were held up to view in pictures as plain as words at her command could paint them, each receiving a word of commendation as she portrayed some of the noble acts and deeds performed. Among the many names mentioned as the Seed Sowers of the past and present were Cotten Mather, who lived the best light of his day; Martin Luther, the reformer, and Frobill, of Germany, of kindergarten school fame. Among the seed sowers of the anti-slavery cause were: Wendell Phillips, Garrison, Parker Pillsbury, Charles Sumner, Benjamin Franklin and the printing press, Morse and the Telegraph, George Thompson, Ethan Allen, our own John G. Whittier, Longfellow, Lowell, Bryant, Abraham Lincoln, Hayes, Conklin, Beecher, Talmage, Ingersoll, Edgar Allen Poe, Allice and Phebe Carey, Mrs. Frances Willard (the temperance preacher), Lucy Stone, Susan B. Anthony and Mrs. Ward of Boston, with the mighty army from Washington down to the present day. The lecture was replete with incidents of the growth of this nation, up to the present day and its prophecy of the future.

There were seven honest and earnest workers in the cause of Spiritualism that added their names to our society's list of membership on Sunday the 20th instant. Miss Hagan will speak in New York city, February 3rd and 10th. W. W. CURRIER.

Haverhill, Mass., Jan., 1889.

Endorsement of the Journal.

To the Editor of the Religio-Philosophical Journal:

I have a friend in an adjoining state; a Methodist minister, but a searcher after truth, to whom I frequently send the JOURNAL. In a letter received from him to-day he writes of it as follows: "The papers you have sent to me are worth reading. The *Banner of Light* seems to me to be more of a phosphorescent light than of being luminous,—not in the sense in which the poet spoke of Newton when he says:

"Nature and nature's laws lay hid in night;
God said, 'Let Newton be, and all was light.'"

"The mechanical execution of the paper attracts the eye at sight, while the reading matter is solid, free from offensive insinuations, making the impression at once that those conducting it can say with Socrates, 'That he was a searcher after truth.'" I fully endorse the above. S. A. JEWETT.

Cleveland, O.

THE SPECTRAL BOAT.

Account of a Strange Thing Seen on Tennessee River.

As a small party of ladies and gentlemen were returning home from attending a social near this locality, they witnessed a very strange spectacle. On arriving at the Tennessee river, and just before crossing, there was heard a loud scream, accompanied by a splash, as if some heavy object had been thrown into the water. Each one of the party noticed the strange occurrence and watched carefully.

In a few moments more a mysterious skiff was observed to put out from the shore, containing four persons, a woman and three men. One of the strangers proved to be a silent oarsman, and, though the oars were seen to dip regularly, yet not a single sound could be detected as coming from them. But the figure of a lady sitting upright in the bow of the boat and dressed like a bride was quite conspicuous. One of the party appeared to hold a lantern, which shone dimly. All of a sudden the rays of a magnificent light, considerably brighter than the moonlight and very similar in intensity to that produced by electric currents, appeared and shot its rays directly around the skiff so that the water and objects became remarkably distinct.

To the spectators the lady's face was discovered to be of the Grecian type and very pretty, and her hair was wreathed with orange blossoms. The trousseau was so extremely elegant that this modern Cleopatra seemed almost entirely enveloped in a lovely soft haze. On this little vessel floated silently, like a pilgrim bark, until the spectators began to quite believe it could be none other than a reality. Never did a boat glide more smoothly, and the sightseers declare that they heard the beautiful tones of a well known inspiring song coming from the occupants of the skiff.

The ladies and their companions on shore watched the little craft most eagerly, expecting that they would soon have an opportunity to solve the wonderful spiritual enigma that has long been a great puzzle to many individuals in this vicinity. But they were doomed to disappointment, as just before the spiritual skiff and passengers had reached a position opposite to where they stood on the bank the light, boat and all of its occupants vanished in a twinkling, and, though the party of ladies and gentlemen made diligent search, yet not another trace of the fairy skiff and its occupants was visible.

This is not the first time that this wonderful boat and its human cargo has been seen on their voyage down the Tennessee. An old fisherman, who lives further up the river, declares that he has many a time witnessed the same phantoms stealthily gliding over the surface of the water, and on one occasion he was accosted from the boat by a sweet voice, which spoke in an unknown tone, and apparently beckoned for assistance.

There are many theories advanced regarding these strange sights. Some of the oldest settlers contend that the occupants of the skiff represent Indians, and that the bride, while on the way to meet her intended husband, a chief, was drowned, as well as the balance of the party. In revenge the chief cursed the river for its treachery and bid its waters to never again do an injury to the red man, and from that day to this not another Indian was ever known to die in its waters.

Another story is that during the early pioneer days of Kentucky a prominent Kentuckian became greatly enamored of a certain beautiful young lady, and the place and time were arranged for their marriage nuptials. Her parrents, however, objected, and did everything in their power to prevent the wedding. But the lover sent three young men to bring his bride, and the young lady stole from home by night and was being taken down the river in a boat to meet her affianced, when suddenly the craft capsized and all were drowned. The lover, greatly aggrieved over his loss, immediately left that section of the country and was never afterward heard of.

To see this strange phantom is regarded as an ill omen, and there are many persons who cannot be induced to go near this river after night for fear that they may unwillingly be compelled to witness the bridal boat specter.—*London, (Tenn.) Cor. St. Louis Globe Democrat.*

Personal Knowledge and Experiences.

To the Editor of the Religio-Philosophical Journal:

Hudson Tuttle, in a late number of the JOURNAL denies the possibility of independent slate-writing without a pencil between the slates. I am a great admirer of Mr. Tuttle, but I beg leave to dispute his assumption on the ground of personal knowledge and experience, which to me is better evidence than coming from pope, priest, book, or any other heresay source.

In August, 1887, I was at the camp meeting at Cassadaga, Charles E. Watkins, independent slate-writer, was there giving sittings. We had taken some slates from home, and got others at a store there, scouring them perfectly clean, and had them securely bound in pairs before going to Watkin's room (wife and self), where we found him at leisure. He told us to write our questions on soft paper so we could roll each one into a compact ball, and then to mix them all together. He touched each one with the tip of his pencil, and spelled out the name, and when he came to the one I am about to describe, he said to me, "This one says he don't want any pencil." Then Watkins told me to hold the slates out in my left hand. It seemed that only a moment elapsed when he told me to untie the slates and see if there was anything written. I found an answer to my interrogation, signed Warren Keith, the one whom I had interrogated. The writing covered fully one-half the slate. The cold fact about the sitting are these: The slates never went out of my hands while in Watkins' room. I was more than four feet from Watkins with a table between us. My wife was present and watched every move with as much keenness as I did. If I knew anything at all I knew there was nothing on the slates or between them. Watkins did not touch them. There was an intelligent message in answer to my question. I was then and am now an investigator after truth. Warren Keith and myself were shipmates and chums on the salt water. He died in a hospital in Valparaiso, South America, about 1847, and has manifested in many ways and times in the last three years. Scoffers may grin and show their owlish wisdom at my statements, but they are cold solid facts which any one who will investigate with the single aim of arriving at the truth may learn.

Girard, Pa. E. R. ALLEN

The Policeman and the Ghost.

A New York paper states that early one morning Officer Murtha of the Jersey City police force, pallid and breathless, ran into the Fifth Precinct Police Station, and when able to speak declared that he had seen the ghost of a man named Meany, who was killed by falling from the roof of a building in Walker avenue a few weeks ago. He said that as he was walking past the house from which Meany fell he chanced to look up and beheld the spirit of Meany, robed in white, on the roof of the house, and as he stood aghast at the sight the figure suddenly fell to the sidewalk at his feet. Murtha was almost paralyzed with fright, all but his legs, and these carried him from the spot with a speed he never knew before, the ghost following close upon. He sought refuge in a barn, but the ghost followed him in and locked the door behind. The officer, now almost crazy, made a desperate break for liberty and succeeded in getting away, and did not stop until he felt himself safe within the station. There the ghost did not pursue him. Murtha was sober and told his story with such earnestness that his friends believe he actually did imagine that he had seen and been pursued by Meany's ghost.

Miss Nellie Gould, daughter of the Crœsus, will have about $20,000,000—enough to gratify all reasonable desires, one would think. She cares nothing for society, and is religious. The Gould family have never been church people until recently, when Miss Gould secured a pew in a Presbyterian church, and gradually, through her influence, her mother and the rest of them became regular attendants.

Jacob Tome of Port Deposit, Md., whose munificent gift $3,000,000 to found and endow industrial training-schools in his own town and State is now being discussed, is the father-in-law of Grant's first Postmaster General, A. J. Creswell. Mr. Tome is the chief stock stockholder of the First National Bank of Washington—the one organized by Jay and Henry D. Cooke, which went into liquidation in 1873. Mr. Creswell is the President of that bank.

Notes and Extracts on Miscellaneous Subjects.

Of 26,000 criminals arrested in Paris, 16,000 had not attained the age of twenty.

Contraband liquor, valued at $42,500, is in the hands of the Sheriff at Burlington, Iowa.

In Rome there are 30 cardinals, 35 bishops, 1,469 priests, 2,215 nuns and 3,000 monks, friars, candidates, etc.

A San Francisco court granted a divorce within less than twenty-four hours after the application had been filed.

The lighting of the Hoosac Tunnel by electricity makes the track visible when there is no fog a mile ahead of the train.

On one of the foggy days in London recently the output of one of the gas companies there was 105,046,000 cubic feet of gas.

Signor Domingo, the celebrated Spanish artist, has painted a portrait of the little King Alfonso, for which he received $20,000.

Cyrus Fillmore, a brother of ex-President Fillmore and a farmer of La Grange County, Indiana, is reported dying at the age of 87.

A company has been organized at Portland, Oregon, to catch halibut and ship them East. The parties expect to do a large business.

A tramp killed by an engine at Venice, Ill., had on twelve shirts, six pairs of drawers, and three pairs of pantaloons. He had $85 in his pockets.

A California clergyman lately went crazy while preaching, and descending from the pulpit threw books and chairs among the congregation.

Almost all the Paris theatres are lighted by electricity and by the time the exposition opens it is hoped to have the system installed in the remainder.

The cattle of South Florida are said to be starving, the flat woods being so covered with water that it is almost impossible for the animals to get food.

The Pacific roads are using a rotary snow plow this winter which will eat its way through a drift fifteen feet thick and a half a mile long in twenty minutes.

At Willows, Cal., a flock of wild geese settled down on a forty-acre field of grain and picked it clean in two hours. The number of birds was estimated at 75,000.

Captain Frink, of South Windham, Me., who has been almost totally deaf for nearly two years, during a violent sneezing attack a few days ago regained his hearing.

Last year fifteen Chinamen were married in Queensland—one to a native of the colony, one to a Victorian native, two to Scotch women, three to Irish women and eight to English women.

Mrs. J. T. Swain of Le Seuer, Minn., last week celebrated her centennial. She was personally acquainted with George Washington, and though born in Connecticut was a second cousin to Robert E. Lee.

Imported tobacco now finds a ready sale in Japan and, according to native journals, there has of late been some difficulty in meeting the demand. In consequence in some localities prices have advanced 10 per cent.

One dreaded effect of the mild weather has come about. The ice men are forming a trust. In New York thirty of the big dealers are already in combination, and they have agreed to raise prices and obtain greater profits.

The length of the Mississippi river has always been placed at 4,100 miles, but civil engineers familiar with the stream say that it has shortened itself over four hundred miles in twenty years, and will do as well in the twenty to come.

Jack Maynard and Miss Burress of Todd County, Kentucky, were recently married after having been engaged a quarter of a century. During twenty-two years of the time the gentleman never once missed calling to see his bride-elect Sunday.

Portable electric lights, arranged to hang on a button of one's coat, and with a parabolic reflector to concentrate the light, with storage batteries weighing one and one-half pounds each, are made to enable persons to read in railroad cars by night.

Ohio has a law reading: "Be it enacted, that whoever sells, gives or furnishes to any minor under fifteen years of age any cigarette, cigar or tobacco shall be fined not less than $5 nor more than $25, or imprisoned not more than thirty days, or both."

The people of Portland, Oregon, are taking steps to induce the Legislature to establish a vast park in the Cascade Mountains. It is designed to have the park include Mount Hood and Crater Lake, which would make it a formidable rival of Yellowstone Park.

The old-fashioned pound party has become this winter a fashionable city entertainment. Some New York ladies, for the benefit of charity, recently sold about seven hundred packages, and were surprised to find how much amusement there was in the undertaking.

A person convicted of any crime in China, except that of murdering one of the royal family, can hire a substitute to take the punishment, even if it is death. The rate of pay of these substitutes has lately advanced about twenty per cent., and the cause is laid to the English.

Canada has excellent market for her cheese in England, while the sale of her butter there is falling off, owing to a deterioration in quality. Danish and Irish butter continue to improve, and are growing in popularity, while in some of the cities of Great Britain Canadian butter is out of the market altogether.

A Spanish magistrate, shocked and exasperated by repeated food adulteration, has issued a proclamation aflame with righteous wrath, that "all wines, groceries and provisions which, upon analysis, are proved to be injurious to health, will be confiscated forthwith and distributed to the different charitable institutions."

A correspondent of the London *Times* says that the word "teetotal" had its origin through a stuttering temperance orator, who urged on his hearers that nothing less than "te-te-te-total" abstinence would satisfy temperance reformers. Some one at once adopted "teetotal" as a suitable word, and it sprang into general use.

There is a widow near Milledgeville, Ga., who has seven daughters but no sons. She owns some land, which she and her daughters cultivate. Last year one of the daughters went to the woods with an ax and cut and made a plow stock, fastened on a plow, and, with a little steer, plowed for a crop of cotton, raising seven bales.

Miss Mollie Fancher, a Brooklyn lady, who had been an invalid nearly all her life, is the Vice-President of a manufacturing company which makes and deals in goods designed for the comfort of sick people. All the meetings of the company are held in the lady's darkened chamber, from which she has not stirred for twenty-three years.

At Red Jacket, a large mining town in the Lake Superior region, all the business men except one concern agreed to close their stores at 8 o'clock. The first night of the new order of things 100 clerks entered the unclosed store, each smoking a cheap cigar, and began looking over goods. They soon cleared the store of all lady customers. They attempted no violence, made no noise, simply smoked them out. The clerks say they will keep it up.

In Rome the Jews have decidedly managed to obtain an undisputed supremacy in journalism. The directors of the *Riforma*, Signor Crispi's official journal, is the Jew Primo-Levi. The *Tribune* has at least three Jews on its editorial staff; the leading writer on the *Opinione* is a Jew; *Fanfulla* and the *Diritto* have also Jewish editorial contributors. The *Italia* is owned by a Jewish banker, Obeght. The Jew Friendlander is manager of the Stefani Telegraphic Agency; and Reuter's Roman correspondent is the Jew Arbib.

A gentleman who lives near Albany, Ga., had not received his paper regularly. The gentleman wrote the editor of the paper complaining and received in reply a letter saying that Uncle Sam had been enjoying Christmas, and that probably accounted for the irregularity of the mail. The letter was read to the postmaster at the place where the complainant lived, who, as it happened, was named Sam, and as he was quite old was sometimes called Uncle Sam. When the letter had been finished the postmaster, with tears springing to his eyes, said: "Yes, I had been drinking the day that man was here, and he smelled it on me; I know he did, and he's a preacher, too. I wouldn't have that happen for anything." This was a clear case of mistaken identity.

THE WORLD'S GOOD WOMEN.

Good women are sentinels; in the darkest of earth's night
They hold with stout hearts, silently, life's outposts towards the light,
And at God's Almighty's roll-call, 'mong the hosts that answer "Here,"
The voices of good women sound strong, and sweet, and clear.

Good women are brave soldiers; in the thickest of the fight
They stand with stout hearts patiently, embattled for the right,
And tho' no blare of trumpet or roll of drum is heard,
Good women the world over are an army of the Lord.

Good women save the nation, though they bear not sword nor gun;
Their panoply is righteousness; their will with God's as one.
Each in her single person revealing God on earth,
Knowing that so, and only so, is any life of worth.

* * * * * * *

Dost talk of woman's weakness! I tell you that this hour
The weight of this world's future depends upon their power:
And down the track of ages, as Time's flood tides are told,
The level of their height is marked by the place that women hold.

—*Woman's Tribune.*

Colonel Ingersoll says: I would rather go the forest, far way, and build me a little cabin—build it myself—and daub it with clay, and live there with wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles, from the heart of the earth; a little but with some hollyhocks at the corner, with their bannered bosoms open to the sun, and a thrush in the air like a winged joy—I would rather live there and have some latticework across the window so that the sunlight would fall checkered on the babe in the cradle—I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave and dare not speak my honest thought."

Congressman Burnes, who died so suddenly in Washington last week, and Congressman Laird, who is hopelessly ill in Nebraska, were considered the strongest looking men in Congress.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Back numbers of any particular date over four weeks old, 10 cents each.

"Then let the moon usurp the rule of day,
And winking tapers show the sun his way;
For what my senses can perceive,
I need no revelation to believe."

Ladies suffering from any of the weaknesses or ailments peculiar to their sex, and who will use Dr. Pierce's Favorite Prescription according to directions, will experience a genuine *revelation* in the benefit they will receive. It is a most positive cure for the most complicated and obstinate cases of leucorrhea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites,

Possesses in the fullest degree the tonic and stimulating properties of the Hypophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

"My little son, three years of age, was terribly afflicted with scrofula. His beard was entirely covered with scrofulous sores, and his body showed many marks of the disease. A few bottles of Ayer's Sarsaparilla cured him."—W. J. Beckett, Hymera, Ind.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address, Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lectur delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

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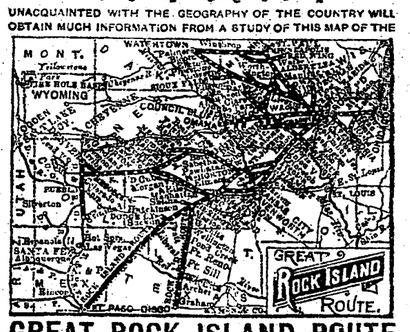
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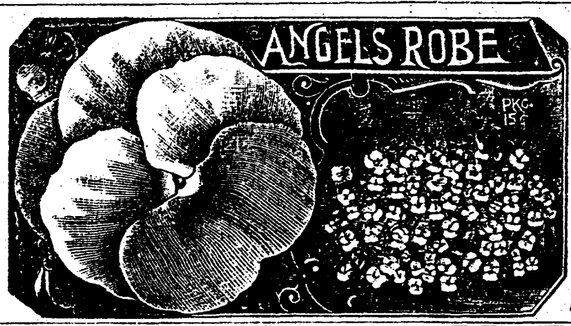
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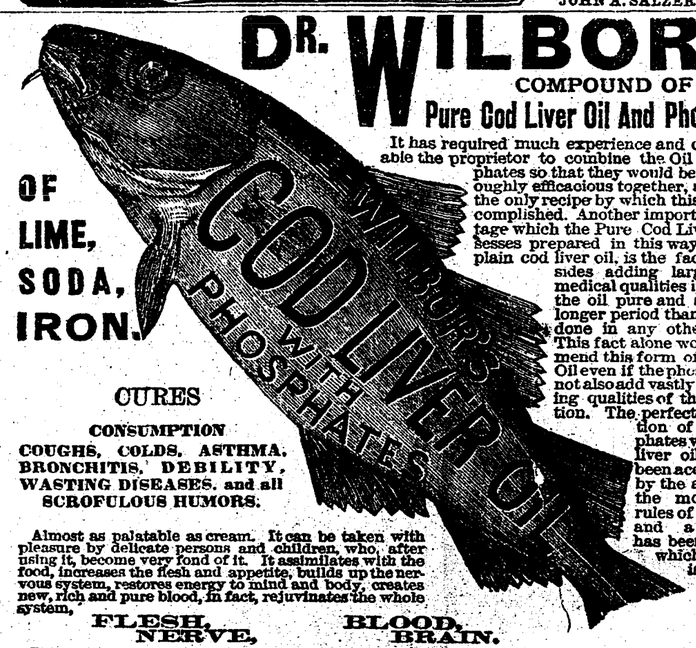
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Some of the Reasons Why I am a Spiritualist.

(Continued from First Page.)

ting at the table, it was not long before we began to obtain communications by calling the alphabet. My little sister, about five years old, who then staid with me a great deal, was the medium. She is now Mrs. O. A. Bishop, 79 South Peoria street, Chicago. We were told that the walking and the noise we heard were caused by James, a brother of Mr. Bunker, who had passed away several years before; they were much attached to each other. He had tried repeatedly to make himself known but had never succeeded until that night. He, aided by others, caused the glass to be taken down, to let us know that we were not deceived; that there was some one with us that night.

One day my little sister Julia and I were alone in the house, she sitting on a stool playing with her doll, and I sewing. There was no carpet on the floor. She stopped playing and seemed to be looking at something. I asked her, "What do you see?" She said: "A funny woman. She is dancing on that crack," pointing to the spot. I asked her to tell me how she was dressed.

"She has a pocket on her arm, and there is such a funny bossy on it drinking."

"She had no remembrance of such a person, as she passed away while she was very small. I knew the person. She had described her perfectly, even to the old-fashioned bead bag with a deer on it. Julia never having seen a deer called it a "bossy." This lady was a very dear friend of my mother, and when they were young, they would dance on a crack of the floor, and see which one could keep on it the longest.

We had sittings once or twice a week, Mr. Bunker, Julia and myself. Sometimes my brother Walter would come down and sit with us. We got communications from very many of our relatives and friends who had passed over, and from some that we had never known. My grandfather Howard sent a message to my father, and when I told him, he said, "If it is my father, why didn't he come to my home?" He wanted nothing to do with such tomfoolery. He did not believe the table would move unless some one of us moved it, and he did not wish me to talk about it. My grandfather's next message was: "Tell your father if he wishes me to come to him, he must keep his house more quiet."

Father said that message sounded like his father, for he had excellent government in his family, and the children had to be very quiet when he was about, but it was right the reverse at his home.

My brother Walter died very suddenly in August, 1857, sick only two days. He was a bright boy of his age, 17 years. He knew he could not get well, talked with us about his going, and told us not to feel badly for he would be better off; that he would not be alone, for grandma would meet him. His face brightened up, saying, "Why, she is here now standing by the bed. Can't you see her?" We were all standing around sleeping, but no one could see her but him and it seemed to worry him because we could not. Grandfather Howard had passed away in May, 1857. We all missed Walter very much, especially my father. He communicated with me in a short time, but there was no comfort in the messages to father. He had been converted to the Disciples, under the preaching of Dr. John Thomas, in 1841, at St. Charles. My mother had no religious views but both of them became strong Spiritualists through the manifestations and tests given by brother Walter. Mother has been a medium for thirty years. We have had some wonderful and startling manifestations through her. She has become widely known, highly respected, and has given great joy and comfort to many sorrowing persons. There are more people who come to see her than she can attend to.

Some time in '60 or '61, Mr. B. and myself came home on a visit, and staid all night. We were seated in the parlor; sister Julia and myself were sewing. The door bell rang, and a lady was admitted dressed in deep mourning; she said, "I have come from New Orleans to see Mrs. Howard." As she walked across the room to shake hands with mother, Julia whispered to me and said: "Two men came in with her, and one has his right arm amputated at the shoulder." I told her to tell her what she saw. She disliked to do so at first, but seeing that mother could do nothing for her, she said to the lady, a total stranger to us: "I see two men by you; the name of one is Henry; that of the other is Charles. Henry has lost his right arm—amputated." The lady was overwhelmed with grief and astonishment. As soon as she could compose herself, she said: "Those men were my husbands. I am in mourning for the one whom you call Henry. His arm was amputated." My sister wrote communications for her. She said every thing told was correct. After talking a while, she took her leave saying she went away very much happier. If I had kept a record of all the tests that I know it would make a large book.

My husband enlisted in the war of the late rebellion, and never saw a well day after returning home on a sick furlough. He passed away on the 23 of November, 1868. He was a good medium, but would never give way to controls very much. We lived in Grand Haven, Michigan. He had been brought home from his shop (carpenter) having fainted at his bench while at work. He told me that his time was short here, and he wished to go to Illinois, or I would have to go alone. He told me not to feel badly; that he should always be near me, and for me never to feel that I was alone; and if it were in his power he would assist me; that I had been a dear good wife to him, and it should be remembered through all the eternal ages. He made all the arrangements for his funeral, wishing E. V. Wilson to officiate. We arrived at my father's on Saturday A. M., and he passed away Monday at 6 P. M. If there is anything pleasant in a death-bed, his was one. Although suffering fearfully at times he was conscious up to the last, seeing his three brothers who were in spirit-life. He would talk when not suffering much, and at times there was a bright halo around his head, and his countenance fairly shone. People made remarks about it, having never seen anything like it.

The night after the funeral I saw him plainly. I received comforting words from him through my sister and mother. In February, 1869, I was riding in a sleigh with Mr. Bunker's sister and her husband, she and myself sitting on the same seat. We had been to Sycamore, Illinois, to see some friends, and for the first time my thoughts were taken from my own trouble, my mind ing on things entirely foreign to Spirit-

We were on our return home, about M., on the main road, and side of Sycamore; a ing perfect. All at ome along, as He put his he my lap. I told my friends of his presence, but they could not see him.

His sister asked, "Do you really see George?"

I said, "Yes; to me he is as real as when I lived with him."

When I said that a smile spread over his face, and he then disappeared—how, I cannot tell. I was his wife for twenty years. I often feel his presence.

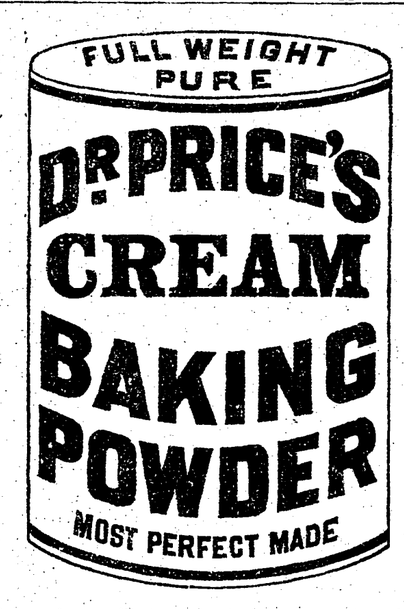
I have seen a great many things during the past forty years to convince me that we do live after this life, and under favorable circumstances, our friends take cognizance of what we are doing, and can make themselves known to us. I have never allowed myself to run wild over the subject, but look at it in a calm rational manner. To me it is a truth, no matter how much the Fox Sisters may say they have been deceiving. What knowledge I have, has been gained with my own people, and the best tests were given when not looking for them. Some think Spiritualism is dying out, but there are more Spiritualists to-day than ever. I entertain the opinion that those who believe in spirit communion are Spiritualists, no matter what other views they may have.

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For the Religio-Philosophical Journal.

THE TIGER STEP OF THEOCRATIC DESPOTISM.

HUDSON TUTTLE.

The people of this country are sleeping over a volcano, and do not know it. There is a determined effort now being put forth under the guise of temperance, education, and Sunday observance, by the combined churches, to change the government of this nation by combining Church and State. The secular press, so swift to publish news, is silent over this great iniquity. The stealthy hand of the Jesuit has seemingly bribed the vigilance of writers and publishers. The opening of the ball was made last May, by the introduction of a bill in the United States Senate, for the purpose of establishing a National Sunday Law. It was a sounder of public opinion, and as applicable only to those, like the army and navy and public offices controlled by the National government. It was presumed it would pass without comment. This proposed law is a curious specimen of priestly composition:

"*Be it enacted, etc.*, That no person or corporation or their agent, servant or employe of any person or corporation, shall perform any secular work, labor or business to the disturbance of others, works of necessity, charity, mercy and humanity excepted; nor shall any person engaged in any play, game or amusement or recreation to the disturbance of others on the first day of the week commonly known as the Lord's day, or during any part thereof, in any Territory, District, vessel or place subject to the exclusive jurisdiction of the United States, nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this section."

Then, in the 5th section it provides that work on Sunday being unlawful, to pay for it is unlawful, and whenever such payment is made, "whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same." The informer is not only prosecutor, but receives the entire sum for his reward! Is the State to pay the costs of prosecution? What constitutes "disturbance of others"? If this bill become law, then driving for pleasure, walk in the fields or any amusement or recreation would be a disturbance of the strict Sunday observances, and would meet with dire punishment. Nothing would be allowable but attendance on church.

The Blair amendment followed this Sunday Law, as its complete expression. It is the fruitage of the efforts of an organization, or the combination of several organizations, to enforce religion by the power of the State. The organization most prominently before the public, and most blatant in its demands, is the self-styled National Reform Association, which has for its object making this nation an acknowledged Christian nation with God in its constitution. Its vagaries were at first ridiculed by the press, and its members styled cranks, but the "reformers" persisted in their purpose, and as they had the sympathies of the Protestant Churches enlisted, they soon became to these churches what the Jesuits are to the Catholic. Insidiously, unscrupulously, with the soft, stealthy tiger step of crafty bigotry they have labored. To come to the front and openly avow their purpose would surely bring defeat, hence they have waited their opportunity, until in the Blair Educational Amendment, they found means to weight the measure with their pet scheme. Aside from all other considerations of this amendment, is the damnable ear-mark of bigotry, which is using it as the thin cloak to the most highhanded attack ever made on the liberties of a free people. That this may be fully understood the article of amendment is here given:

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State, and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this article by legislation when necessary.

At first glance a most innocent innovation, for the purpose of reducing illiteracy, which is most to be feared in a republic, but read more carefully, the hand of the priest is more clearly discernible than that of the teacher. In order to cover the craft of its cunning, it makes the amendment a tissue of contradictions. First, it says no state shall make or maintain any law respecting an establishment of religion, and then it declares that "Each State in this Union" shall establish schools in which "Morality and the principles of the Christian religion" shall be taught, and "Congress shall enforce this article by legislation when necessary."

Imagine for the time that this amendment becomes a law, what will be the inevitable result? "Morality" as used in the proposed law is only a phrase, without other meaning than as a part of religion. When the schools are established, the Christian religion must be taught in them directly and openly, as reading and spelling. The fanatics who are pushing this measure will see to it that the full intent of the law is complied with.

Then will arise the question: What is the Christian religion? Is it Congregationalism? Methodism? Episcopalianism? Universalism? Which one of the thousand diverse sects is the right one? Who shall decide the conflicting claims? Congress is the designated power; but congress has not the ability to decide such question, and at best could only call a delegation of priests from all denominations to agree on some common tenets, which would please all sects, and thus by a theocratic council frame a national creed, which it would force on the States. It is one of the most shrewd features of this amendment, that it takes religion out of the hands of the States, and after devising a scheme whereby a national religion may be framed, it closes by making it the duty of congress to enforce the law. The national creed would be the national religion and the Bible the text book. Religious tests would be established. No one not a church member could gain a position as teacher, and the first qualification for office would be church leadership.

That the animus of this proposed article, is not mistaken, that its far reaching effects are not overstated, one has but to read what the Protestant Jesuits have to say of it themselves. They show poor diplomacy in thus unmasking themselves before the victory is won, but the prospect is so glorious they can not restrain themselves.

THEY WILL BULLDOZE CONGRESS.

John Alexander, one of the leaders of the movement, who has given $500 a year only, will give $500 a year until the law is enacted, says:

"Let us begin without delay the circulation of petitions, and let an opportunity be given to all parts of the country to make up a roll of petitions so great that it will require a procession of wheelbarrows to trundle the mighty mass into the presence of the representatives of the nation in the Houses of Congress."

Then he desires a mass convention of its friends at Washington when the bill comes up for discussion, "to accompany with its influence the petitions, and take such other action as may be deemed best to arouse the nation to a genuine enthusiasm in behalf of our National Christianity."

The Christian Statesman is jubilant over the prospect. It says the watchwords have been for twenty-five years, "Christianity, the Religion of the Nation, and 'The Bible, the text book of our Common Christianity and in all the Schools;' and now these ideas are actually pending before the Senate of the United States in the form of a joint resolution proposing their adoption as a part of the constitution of the United States. Here is a great opportunity. Shall we boldly and wisely improve it?" Again it says: "Give all men to understand that this is a Christian nation, and believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution: *Enforce upon all who come among us the laws of Christian morality.*"

There is, then, to be re-enacted the scenes of the worst days of priestcraft and bigotry! The conscience of men is to be subjected to the iron rule of superstition and the Protestant Jesuits are to be the rulers of this nation! There is to be no tolerance of opposing forms of faith. Rev. Gault, secretary, says: "Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and *lay its hand on any religion that does not conform to it.*"

THE INFIDEL MAY GO TO THE DEVIL!

Rev. Graham, vice-president, in an address said:

"If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild desolate land and in the name of the devil and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then if they can stand it, stay there till they die." The Reverend Priest should understand that this Government was founded by infidels, and its grand Constitution excluded the word Christian. It gave all men equal rights. Freedom to all, and the right of power to none. If any one is to move out, it should be those narrow bigots who are not at ease unless forcing others to their views. The infidel has no desire to found such a state. The experiment has been tried by the Christian Churches, built, as they all are, on the devil rather than God. Christianity at its highest! instead of attempting by moral influences to convert the infidels, orders them out of the country and relegates them to the devil!

RIGHTS OF THE INFIDEL.

Before the National Reform Convention, New York, Feb. 26th, 1873, Rev. Jonathan Edwards, after defining the term Atheist as including Deists, Jews, Seventh-day Baptists, and all who doubt or are not in unison with the orthodox sects, said: "What are the rights of the Atheists? I would tolerate them as I would a poor lunatic, for in my view, his mind is scarcely sound. So long as he does not rave; so long as he is not dangerous I would tolerate him. I would tolerate him as I would a conspirator. The Atheist is a dangerous man."

Hearing such words carries one back to the middle ages, and creates doubt as to the age in which we live. Is it possible for a leading divine to stand before an intelligent audience in this 19th century and utter such words of blasting shame? The Atheist, that is the Agnostic, Spiritualist, Jew, Seventh-day Baptist, the Unitarian and the Universalist have no rights the orthodox church is bound to respect; they are all Atheists, dangerous, and to be tolerated as conspirators. If they "do not rave," that is speak and write their ideas, they are to be "tolerated"; but if they do "rave," they must be treated like lunatics and conspirators! "Tolerate Atheism," continues Rev. Edward; "there is nothing out of hell that I would not tolerate as soon. The Atheist may live, as I said, but God helping us, the taint of his destructive creed shall not defile any of the institutions of this fair land"!

JOIN HANDS WITH CATHOLICS.

The Roman Catholic Church is the strongest religious element in the United States today, and has held aloof from this movement; but it now sees in it an opening wedge, by which the solidarity of our school system may be broken; at any rate it will bring a change, and that church has always reaped advantage by conflict.

Pope Leo thus commands his American subjects:

"All Catholics should do all in their power to cause the constitution of the States and legislation to be modeled on the principles of the true church."

To this the *Christian Statesman* responds: "Whenever they (the Catholics) are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Why not? The protestant Jesuits are doing just what the Society of Jesus has been doing since its establishment: Promoting a scheme by which red handed theocracy may clutch the throat of civilization and stamp in the dust the liberty of conscience, and freedom within the limits of morality.

THE PROHIBITION MOVEMENT ANOTHER PHASE.

The Prohibition movement is inseparably joined with the Sunday law observance, which is the premise to the Blair amendment, and all its branches are working assiduously in that direction.

A THEOCRACY.

The depth of this villainy has not been fathomed. Analyze closely, and the amendment shows more than is apparent on the surface. It has been most skillfully drawn for the purpose of deception. While it prohibits instruction in the dogmas of any sect, it enforces instruction in "the principles of the Christian religion." The professed purpose of the "Reformers," is to place God at the head of this government; that is to make it a theocracy. There never was, nor can there ever be a pure theocracy, which is a direct government of God. Always a man, a priest, stands at the head of the government, between it and God. He is the visible vicegerent of the Almighty, declaring his will and purpose, endowed, necessarily with arbitrary irresponsible power, and that of the most dangerous character possible for a tyrant to possess. The days of the Inquisition came near to such a theocracy, and at the crimes and cruelty committed in God's name the world stood aghast.

There is danger of the most threatening character. The effort is not spasmodic, but determined, persistent, and indefatigable. The question of religious freedom, or the intolerant blasting rule of the priest is before this nation, and its decision demanded. With the perfect organization of the church, Young Men's Christian Associations, Woman's Christian Temperance Unions, and National reform clubs, congress will be besieged with petitions, addresses, and clamorous demands. Never was there greater need of organized liberalism than at the present hour.

COINCIDENCES.

[The series of coincidents being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL].

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Professor Max Muller, of King's College, London, reported the following in the *Athenaeum* for May 14, 1887. This led to quite a series of letters forming an interesting and valuable chapter on the subject of coincidences, which are here reproduced.

A friend of mine sent me the following inscription, copied from a tombstone in the Cloister church at Dobberan, in Mecklenberg. It is written in low German:

Hier liggett Ahlke Ahlke Pott,
Bewahr mi leeve Herre Gott,
As ik di wull bewahren,
Wenn du warst Ahlke Pott,
Und ick war leeve Herre Got

Instead of translating it into English myself, I shall give at once an extract from George Macdonald's charming novel, "David Elginbrod," published in 1863.

"There's a grave stane, a verra auld ane—hoo auld I canna weel mak' out, though I gaed ends erraud to Aberdeen to see't—an' the name upo' that gravestane is Martin Elginbrodde .... But ye 'se hae't as I read it.

Here lie I, Martin Elginbrodde;
Hae mercy o' my soul, Lord God,
As I wad do, were I Lord God,
And ye were Martin Elginbrodde."

Whether there is or ever was such a tombstone at Aberdeen we need not inquire. The legitimate domain of a poet's fancy is very large. But what one would like to know is whether Mr. George Mac Donald was ever at Dobberan and saw there the tombstone of Ahlke Pott. Most people would feel inclined to say that he must somewhere have come across the real inscription, because the thought expressed in it seems too singular to have occurred to two people in exactly the same form, and yet that argument will not stand.

Michelet (History vol. v. p. 65.) tells us of a prayer offered before battle by a Gascon leader of free companies at the time of the Maid of Orleans; the prayer was:

"Sire Dieu, jete prie de faire pour La Hire ce que La Hire ferait pour toi', si tu étais capitaine et si La Hire était Dieu."

But this is not all. 3000 years ago the same, or at least very similar, thoughts occurred to the ancient poets of India. We read in the "Rig-Veda," VIII, 44, 23:

"If I, O Agni, wert thou, and thou wert I, then thy wishes should be fulfilled."

VIII, 14, 1:—"If I, Indra, were like thee, the only lord of wealth, he who praises me should not lack cows."

VIII, 19, 25:—"If Agni, thou wert a mortal and I were an immortal, I should not abandon thee to malediction or to wretchedness; my worshipers should not be miserable or distressed."

VII, 32, 18:—"If I were lord of as much as thou, I should support the sacred bard, I should not abandom him in misery."

Seeing how natural this sentiment seems to have been with the Vedic poets, I venture to translate another passage in the Rig-Veda I. 38, 5, which has been misinterpreted by both native and European scholars, in the following way:

"If you, storm-gods, were mortals, and he who praises you an immortal, then never should your praises be unwelcome, like a deer in pasture grass, nor should he go in the path of Yama (death)."

See Vedic Hymns, Vol. 1, p. 87. Certainly La Hire did not know of the Rig-Veda, nor did Ahlke Pott know of La Hire.

In these three cases I have no doubt that the same thought sprang up spontaneously. I am more doubtful in the case of "David Elginbrod." Mr. George MacDonald may have seen the same inscription which my friend Geheimerath Geffken copied at Dobberan, or it may have been copied and published in a book which fell into Mr. MacDonald's hands. It would be interesting to know, and I have no doubt that Mr. MacDonald, if the [illegible] should meet his eyes, would gladly let us know.

In the *Athenaeum* for May 28th, 1887, we find the following:

PAU, May 21st, 1887.

Being abroad, I have only just seen the very interesting letter of Prof. Max Muller in the *Athenacum* of May 14th on "Coincidences." Perhaps you will allow me to supply another coincidence which seems to me of much the same character as his.

Many years ago I was told the story of an American backwoodsman, who, coming face to face with a "Grizzly," put up a prayer, if prayer it might be called—that "Providence need not help him, as long as providence did not help the bar." The story was supposed to be essentially illustrative of the "Wild West," its cool courage, self-reliance, and irreverence. Yet not long afterwards I came on the historical fact, that a general in one of Frederick the Great's wars, riding out in front of his troops before a battle, offered up what was, in substance, precisely the same prayer. The other day, again, in Alphonse Daudet's "Etudes et Paysages," I found told with inimitable grace and wit the story of the muscular Tourangeais cure, who, going on his donkey to carry the Holy Sacrament to a dying man, and finding himself obliged to fight an insolent carter, who refused to make way for him and his sacred burden, reverently placed "Le bon Dieu" under the May flowers in the hedge, and before administering a sound thrashing to the scoffer exclaimed, "Mon Dieu, ne soyez ni pour, ni contre; c'est tout ceque je vous demande." The very prayer of the German general and the American backwoodsman.

FLORENCE GAUTIER.

In the *Athenaeum* for June 11th, 1887, are three letters on the subject as follows:

GLENWOOD, VIRGINIA WATER, June 2, 1887.

I have been hoping that Mr. George MacDonald would reply to Prof. Max Muller's question as to the original of the epitaph upon Martin Elginbrod. As, however, he has not done so, I send a copy of an epitaph which, at least in one point, resembles it even more closely than that at Dobberan on the tomb of Ahlke Pott. It is from one of those jest books in Latin intermingled with German, which were so common in Germany in the 17th and 18th centuries, and of which the "Nugæ Venales," and the "Facetiæ Facetiarum" are the best known. The title is a mixture of Latin and German, and commences: "Schola Curiositatis sive Antidotum Melancholiæ." It is without date or place of printing, but is clearly of the end of the 17th or beginning of the 18th century. On page 93 is the following epitaph on Hans Haschebrod:

Hier ligt Hans Haschebrod,
Gieb mir mein lieber Gott
Das ewige lieben,
Gleichwie ich dirs wolltgeben,
Wann du warst Hans Haschebrod,
Und ich dein lieber Herre Gott.

It is probable that this German epitaph is to be found in other books of a similar character to the "Schola Curiositatis," and whatever may be the possibility of the thought expressed in it having occurred to two people in exactly the same form, it is, I think, hardly probable that the resemblance in the name can also have so occurred. When I first read in 1863 what Prof. Max Muller justly calls "the charming novel 'David Elginbrod,'" I at once recognized the epitaph, and came to the conclusion that not only was it borrowed from that in the "Schola Curiositatis," but that a part of the name of the hero was also taken from the same.

RICHARD C. CHRISTIE.

KINGS COLLEGE, LONDON.

It may be of interest to some of your readers to learn that there is a very old historical parallel to the "prayers for neutrality" mentioned by your correspondent Madame Gautier. In describing the magnificent battle array of the crusaders before Ptolemais in 1189, the historian Marin says: "On a dit qu'um des chefs, admirant la force et la résolution de cette grande armeé, S'é cria dans son enthousiasme: Quelle puissance pourrait nous résister? Dieu, soyez nentre et la victorie est a nous. (History de Saladin. 11, p. 183.) Far more precise is the battle prayer of the Prussian general to which your correspondent alludes. It was offered by the famous Duke of Dessau, popularly known as the, "Alte Dessauer," before the battle of Kesselsdorf, in 1745, in front of his forces, and runs thus in the original German, which would lose much of its native quaintness by being translated:

"Lieber Gott, Steh mir heute bei, oder, willst du mir diesmal nicht beistehen, so hilf wenigstens anch dem schurken von Feind nicht, Sondern sieh wie's Komnet." With the exclamation, "In Gottes Namen! 'Marsch!'" he then made a fierce onset on the enemy and won the battle.

From another equally irreverent prayer offered by, "Old Dessauer" in trying circumstances we may safely infer that his battle prayer—which is by-the-by, also mentioned by Carlyle—is quite authentic, and certainly more [illegible] rdonable with a worldly soldier than with a [illegible] have here, [illegible] most curious incidence, [illegible] I have pointed out. If the [illegible] has also been [illegible] of America [illegible] so many [illegible] be

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY O. W. BARNARD.

1. All my ancestors on both sides, as far back as I can trace their lineage, were members of the Society of Friends. I became a member of that society at 14, and was disowned at 22, "for holding views on the scriptures at variance with those held by Friends, and accomplishing my marriage contrary to discipline." Since then I have belonged to no church.

2. Ever since the publication of an authoritative history of the "Rochester Knockings," about 1850.

3. I never remember to have doubted for a single moment, the continuity of human life beyond the grave. I was convinced by the simple fact of such "intercommunion between the two worlds."

4. The most remarkable incident in spirit phenomena that I remember now occurred at a séance on West Madison street, Chicago, in the autumn of 1873, in the presence of Mrs. Teed. A spirit materialized before the circle in a dimly lighted room, and announced that "he would talk to us fifteen minutes, after which he would vanish away like a cloud in a clear sky;" and when the conversation ended, his form began to grow hazy and dim, and gradually vanished like a mist, and at last only a dim small cloud of vapor remained, and that slowly grew fainter till all was gone, and nothing was visible where he stood, only a few feet from the circle.

5. I do not. Spiritualism in its broadest sense is the "philosophy of life," not a system of worship. According to Webster, religion is "The recognition of God as an object of worship, love, and obedience; right feelings toward God as rightly apprehended; piety." I regard religion as a system of belief in; veneration for; adoration, praise, and worship of; prayer and supplication to, a person or persons, or beings, or power, outside of, and superior to, man; who are known by various names, as Jehovah, the Lord, the Almighty, Deity, God or Good, the Supreme Being, Jupiter, Pan, and many other names, who are appealed to in adversity, in sickness and trouble, in battle, and at death's approach; who are expected to vouchsafe to their devotees the boon of happiness here and hereafter, for praise, obedience and service rendered. The Jews and Mohammedans have one each, the Christians three, the Greeks and Romans a great number, while millions of the human race worship millions of representative gods, manufactured for the purpose, of wood, iron, ivory, brass and stone. Hence I consider the term "religion" pertains solely to the worship of the Gods, or their representatives; while the term "moral" pertains solely to the relations and duties of men to each other, in this world.

6. The greatest need of the world has ever been, and ever will be, reform or improvement in existing conditions; but the dominant element in society is always conservative, and of course opposed to improvement or progress, because that means change, and a breaking up of the avenues and channels of business and custom through which they receive their sustenance and support. But civilization itself is progressive, and the forces it employs vary with its state of growth or development. The dominating power of the civilization of the past, was physical force, but another force is employed by the higher civilization of the present day, a force far more effective and far-reaching—and the man who would rise in social, political, or business circle—or the society, organization, or body of reformers, that would make an impression on the thought or life of the world to-day, are compelled to invoke its aid. Reforms are usually of slow growth, and require Herculean labor and effort in their propagation,—unless the times should happen to be ripe for a change, as in the case of old institutions falling into collapse from age and inherent weakness and corruption. When Christianity and Mohammedanism were regarded as reformatory institutions, the chief instrumentality employed in their propagation and extension over the nations of the earth, was the sword. But the greatest needs of the spiritualistic movement to-day, are neither the exercise of physical force, nor the use of the sword, but the liberal and intelligent use of this new force, which is known as money. While it is true that the masses of mankind are neither as intelligent nor spiritual-minded as they might be, yet the standard of such intelligence, and spirituality is higher than in the past. It is also true that people who inaugurate reforms in the institutions and lives of mankind, are forced to take things as they find them at the time, and do the best they can with the means at their command, under surrounding conditions; nor is there any "lightning process" by which the low and undeveloped specimens of humanity can be instantly changed into the higher types of the race; consequently the educational process has to be resorted to, not on narrow and sectarian lines, but education in its broadest, most liberal, and comprehensive sense; and here again this "new force" becomes the chief factor in the promotion of general education. When the shell of prejudice is broken, followed by a liberal education, the average man is ready to hear and receive the truth concerning Spiritualism, for its facts and philosophy are so sweet, so pure and peaceful, so comforting, satisfying, elevating, so much in accordance with the unperverted instincts and aspirations of human nature, that few refuse to accept it when once made fully acquainted with it. Therefore I must regard the want of sufficient means, or money, as the first and greatest need of our heaven-born movement to-day; and in the second place honesty, uprightness and devotion, combined with patience, toleration and perseverance, on the [illegible] of our teachers and mediums. Then, [illegible]ome form of organization for the [illegible] the work, by which education, [illegible]ht, may be spread abroad [illegible]alism will be enabled [illegible]sments and move [illegible] power never [illegible]s of in- [illegible]mil-

of the people can receive and digest. To this I would say: there is no danger of too rapidly dissipating the black mist of superstition that hangs like a pall over the world. If you know a fact in life that blesses and elevates you here and hereafter, it is plainly your duty to give it to your less fortunate neighbor; and the means by which you will be the best able to spread it before him, is the question under consideration.

We yet live in the physical or material world, and are forced to employ such means or agencies as are adapted to its use in the promotion of the cause so near our heart. The Spirit-world stands ready to co-operate with us, its denizens are ever crowding the avenues of communication, only too willing and anxious to give us the welcome light. Therefore it behooves us to give more liberally of our means and influence to aid the good cause; and especially should the wealthy be liberal in their legacies for its support, blessing those they leave behind, and themselves also, in the conscious thought of having been instrumental in bringing many darkened souls into the blessed radiance of truth, hope, and Spirituality. This should be done to the end that the race may the sooner rise to a higher plane of thought and being.

7. Man is a threefold being, body, spirit, and soul,—the soul being the innermost and most ethereal, and the laws pertaining specifically thereto, the least understood by man himself. "Psychic laws," I understand, are laws of the soul, and are of infinite importance to man in his unfoldment hence aknowledge of these laws is a matter of the utmost significance to his well being here and hereafter.

In the primitive ages of man's history on the earth, it is highly probable that he was little higher than the beast—his spiritual nature almost dormant; but under the inherent law of progress he has reached a higher eminence. A knowledge of psychic laws will enable him to become still more intellectual and spiritual, and give him a better understanding of his life and destiny. Also of his relations to his fellow man, and of his duties to the family, society, and the government, and give him strength for a more perfect self-control, chastening and softening his impulses, feelings and passions, thus filling up and rounding out his whole being, and fitting him for the reception of higher and sweeter influences brought down from supernal spheres by ministering angels, which in turn, qualify him for the propagation of higher and more perfect types of his race, and accelerating his rate of progress toward the higher planes of existence. The contrast between the two types of the race—the undeveloped and the highly esthetic and spiritual, is very striking indeed. The former lives upon the sensual plane only, at present, his higher faculties having never been awakened, his highest enjoyment consisting in the gratification of his feelings, impulses, passions and appetites, at whatever cost to others, or degradation to himself; while the latter gratifies his impulses and appetites only, in accordance with the higher law which he has studied and understands, and never in a manner to wrong himself or others, while the enjoyment on the higher plane of feeling, thought, emotion, sentiment, love, purity, and spirituality, is a realm of infinite delight, unknown to the other.

Manteno, Illinois.

RESPONSE BY MRS. L. C. SMITH.

1. Parents, Free Communion Baptist; myself, member of the great Church of Humanity.

2. A Spiritualist for thirty years.

3. I have, as yet, found no source from which to gain satisfactory evidence of continued life but in natural laws. In searching into these laws I find nature to be a miserly economist, making nothing for which she has no use; everywhere I find demand and supply equal. The human body has never known a want for which nature has not made a most liberal provision, to be found somewhere by the hand of knowledge. This never-failing supply for every phase of life visible to naked eye or strongest lens, argues a continuance of life. We also find this fact recorded in the history of all the past ages (or we would not be here); so we feel justified in taking for granted that this immutable law reaches beyond the wants of the body and equally supplies the more important (because more refined and far-reaching) wants of the soul. This, to me, together with the shortness and incompleteness of all human life, inadequate to perfect any grand design, is strong presumptive evidence of immortality.

As for the intercommunion of the Spirit-world with our own, the best proof I can offer for my belief in such possibility, is one of actual vision by the return of a spirit sister, who had passed to spirit life some fourteen years before. She appeared in my own home as natural as at any time in life. She recognized and sweetly greeted me, and answered to her own name. This was in my own parlor, in daylight, and without any hocus-pocus or any other person present. I have also seen others in spirit-form in my own home. They tell me this is clairvoyance. Very well, clairvoyance does not make objects seen only when they come within the line of vision.

5. I do not regard Spiritualism as a religion any more than I regard astronomy a religion. Spiritualism is simply the higher interpretation of natural law. When an astronomer discovers a new planet he is landed to the skies and rewarded by a grateful expression of the people for this new evidence in the march of science. Spiritualism is not a system of faith, worship or a religion, but a science and a philosophy endowed with the power that knowledge gives to perpetuate itself by the constant uplifting and advancing mankind.

6. The most pressing need of the spiritualist movement to-day, is well organized societies, with such intelligence as can grasp broad, comprehensive views of the rights and necessities of all, not indorsing fraud in any shape, but firmly adhering to the practice of the golden rule in every way, and especially in advancing the knowledge of the philosophy of Spiritualism, as a stepping stone to higher attainments, including liberal provision for the young.

7. A thorough knowledge of psychic laws would lift the children of earth almost to the plane of angelhood in their conduct of this life. It would build up the family altar pure as alabaster. It would refine, elevate and protect society from all the ills that crush out human life. It would revolutionize all governments by a revelation to both rulers and constituents, of a clear, deep sense of their responsibility, and fully convince every man of this truth that the great executioner, Penalty, stands connected with the violation of every law. There is no evading him, no bribing of witness, nor possible danger in any case of punishing the wrong man. A knowledge of these laws is the greatest—the very greatest—need of our world to-

It matters not how small the begin- [illegible] human life, still there is in every human soul this innate jewel, the love of life, the consciousness of something better in the future for which the spirit ever hopes.

"THE COMING CREED." *

Mr. Gerhard's Book Reviewed by Two Advanced Thinkers.

To the Editor of the Religio-Philosophical Journal:

This is an earnest, thoughtful book, whose author reminds us of "a voice crying in the wilderness," and two of whose mottoes are, "Prove all things," and, "The truth shall make you free." It is needless to say that Mr. Gerhard has no issue with the fundamental spiritual and religious truths enunciated by Jesus among other great prophets and reformers, and which alike underlie all religious systems of the world; but he makes a bold and manly protest against the mass of stupid, false, and harmful ecclesiastical dogmas and creeds, which are now the barnacles accepted by orthodox Christians, so-called, instead of the true strong meat of psychical science.

Thus he handles our accepted version of the Bible as it should be handled, without gloves, but with tongs, showing up the "letter of the law that killeth," and often disclosing the true occult or esoteric meaning of passages whose surface is anything but good or true. In like free thinking and truth-seeking spirit, formal Christianity is attacked as to its dogmas, sects, rites and ceremonies, miracles, priests, missionaries, fanaticism, and all the rest of the well known furnishings of orthodoxy. There is a good deal in the book to make most persons wince as at the touch of the surgeon's knife; but it is all the better for that. Most of the author's "Theses" now receive the support of Spiritualists, Theosophists, and other progressive thinkers, and the book can not fail to do good. It has hitherto shared the fate of most reformatory works—but if reformers should wait till the world were reformed there would be no need of them. F. T. S.

To the Editor of the Religio-Philosophical Journal:

We suppose that so long as the world moves in its accustomed grooves so long it will have men and women who prefer to ride a hobby-horse rather than take a seat in a Pullman coach with the common run of humanity. The writer of this book is no exception. He is clear in his statements, has evidently read much and has the faculty of presenting his facts in terse English. He is a man, too, of a deep, venerative religious nature. He strikes hard, but with a heart in his striking. He scatters to the winds much of the accumulated theological lore of the world's teachers.

One rises from the perusal of his book with the conviction that much that we have been taught to regard as final, has yet to be rediscussed and settled for the thousandth time. He riddles and almost eliminates all the claimed Christian historic facts. He shows that the foundation of the Church is crumbling sand; and like another Robert Elsmere finally reaches firm ground in the recognition that all we know of God is to be found in the heart of humanity; that the religion of Jesus is summed up in love to God and in love to man. Here the writer rests his case. Thus far we agree with him: but when he stops here and attempts to arrest the flow of the evolving life of God in humanity, by his own narrow creed, we must say, he, too, is like all the rest; he is riding a hobby. The dogmas of the Church are just as much a part of the experience of the race as his own claimed simple faith. He believed in one God—pure and simple. Every one knows, who has given the subject the least attentive thought, that God as a simple unity is no God in mainfestation; no God of movement. He is in himself, as Boheme says, "Nothing."

To be a God in fullness of manifestation he must exist to the human mind not only in unity, but in plurality: in trinity, in multiplicity, and as the All. The Church since Jesus, in its dumb way has tried to give their expression, but, of course, has utterly failed. But humanity is weak; it is struggling on to freedom, and as it struggles it is coming into clearer light. As it rises into the loving charity of our brother, it will not only accept his basic thought; but it will on and on until it finally expresses the thought and love of God himself, in plenary fullness.

Then why criticise the world's childish efforts to realize its ideals? The curse of the world is not its creeds, but the attempt on the part of creed makers, to blind all or many to their narrow limits. The "coming creed of the world" is just as untenable as all the rest when considered separate and apart from other crystallized evolutions of thought. We admit that it is the foundation for the superstructure to rest upon, but nothing more. Christianity from his standpoint is a failure; but the Christianity of Christ—the Christ-life of humanity—is not a failure. That which is called Christianity is dying out. Its dead and putrid body will soon be buried out of sight; and its baleful exhalations will no longer befane the air we breathe. If his book will have the effect of hastening this consummation then we wish it God-speed, and we heartily contribute our might to encourage the writer to go on.

We sum up the author's faith in our own language: The fatherhood of God; the brotherhood of man, and the immanence of the Divine Spirit of the actuating principle of every true life; freedom of thought and sentiment in the higher life of divinity—ever opening Godward as our natures reflect this spiritual thought in ever widening relation to God and man, is the aspiration of the author of this book. Spiritualism has stood upon this impregnable ground for forty years; upon this basis the new superstructure must be—will be—reared. There all can stand for God and man; here all can work in building the temple whose dome is to shelter the nations; here to this mighty Pantheon all can bring their contributions of love, faith and knowledge; here Brahmanism, Buddhism, Parseeism, Confuteyism, Indæism, Grecianism, Mohammedanism and Christianism can unite in loving embrace and find that The-One-Truth, in many manifestations is all-reconciling, and that no one religion exhausts the divine bounty.

Humanity needs a new departure. Its sects and schisms; its churches without coherence of doctrine and without purpose or aim except selfish aggrandizement; its world-religions have played their parts in the world's drama—each claiming the sole virtue and the sole revelation—each condemning the others—whilst humanity, the child of God, suffers on with the Christ-Agony in its heart. No solidarity anywhere; no sacred love is permitted to bind up its wounds and unite forever its severed parts. Man has a higher destiny than the mere picturesque of human passion. He was born to be embosomed in God and his destined end will be accomplished. He is the arbiter of his own weal or woe for a space; but not forever! Linked in one chain all shall form one brotherhood; God the animating soul; one union of hearts—one destiny awaits all. * *

Parkersburg, W. Va.

* The Coming Creed of the World. Is there not a Faith more sublime and blissful than Christianity? By Frederick Gerhard, Philadelphia: W. H. Thompson, 1884.

ARE ALL RUSSIAN LADIES RUSSIAN AGENTS?

What Madame Blavatsky Has to Say.

A certain young lady, by name A. de Grasse Stevens, has excited no small indignation in the Russian camp by putting into literary form in her novel "Miss Hildreth," the popular delusion as to the political machinations of all Russian ladies who may happen to find themselves outside the frontier of their own country. This indiscreet young lady in the first volume of her novel makes Count Mellikoff address the following remarks to Mr. Tremain:

"Our agents of the first section are generally well known; as a rule they make no secret of their connection with the Imperial Chancellerie, and they consist of both sexes and of all classes. Indeed, we find our cleverest work often accomplished by ladies. I need but mention Mme. Novikoff, whose influence and power over a certain Premier of England is but a matter of common *on dits*, and who at one time seriously affected the foreign policy of Great Britain. That work accomplished, she has wrought further mischief to her Majesty's Government by encompassing the defection of Dhuleep Singh, and enlisting him under Russia's flag. It is not beside the question, sir, if, in the future, he does not become a source of trouble to the British authorities at Calcutta. That, sir, is one woman's work. On the Continent, again, I could point out to you, in almost every city of importance, a like emissary. In Paris there was the charming Princess Lise Trontbetskoi, followed now by the Marquis de—— and his fascinating wife, whose hotel is the gathering-place of all the élite, and whose identity is as strictly unknown now as when they first startled all Paris by the magnificence of their entertainments. At Brussels you will find Mme de M——; at Dresden, the Countess de B——; in Switzerland, the Prince A. P——; and at Rome, the Marquise di P——. Even Egypt is not forgotten, and in the Countess J—— Russia finds an able coadjutor, whose position as lady-in-waiting to the vice Queen gains for us many secrets communicated by the British Government to the Khedive. And, even you, sir, must remember the great noise regarding Mme. Blavatsky, who, as the priestess of theosophy, for many years carried on a secret correspondence with M. Zinovieff, then Chief of the Asiatic Department of the Foreign Office, and with Prince Doudaroff Korsakoff, Governor-General of the Caucasus. But for Lord Dufferin's clearsightedness, Madame might still be carrying on her patriotic work."

What she says about Mme. Novikoff is too utterly absurd to require even a word of disclaimer—it can be passed over in silence—but Mme. Blavatsky, who is the other Russian lady named in full, is very indignant, as we stated the other day, and is assured by her lawyers that she is distinctly libelled in the publication, and that no jury on earth, no matter how prejudiced they might be against her as a Russian, and a Theosophist, and the editor of *Lucifer*, could refuse to return a verdict against the novelist.

On applying to Mme. Blavatsky, however, for her view of the matter, she replied to us as follows:

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me, it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people, is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of 'Miss Hildreth,' she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavor of her own venom. It is, therefore, to her that I address the following refutations.

"1. I have never corresponded, whether secretly or openly, with a 'Monsieur Zinovief,' nor with the general of this name; nor have I ever been accused before to my knowledge of having done so.

"2. I have never written in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honorable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking lie.

"3. Ten years ago, the Anglo-Indian Government, acting upon a false and malicious insinuation, mistook me for a spy; but after the police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honorable way. In November, 1879, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian police. [Vide the *Allahabad Pioneer*, November 11th, 1879.] From that day we were no longer annoyed.

"4. Prince Dondaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukof Korsakof? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton's secretary, who was the first to write to him, in order to sift to the bottom another mystery. The Anglo-Indian Mrs. Grundy had mistaken me for my "twin-brother" apparently, and people wanted to know which of us was drowned in the wash-tub during our infancy—myself or that "twin-brother," as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

"5. Lord Dufferin's "clear-sightedness" is no doubt a fact in history. But why endow his lordship with soothsaying? Doomed by my physicians to certain death unless I left India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all the three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the noble Marquis of Ripon who remained Viceroy almost during the whole period of my stay in India. Let the press inquire, from themselves or their secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumor is sufficiently refuted, that I will not appeal directly to the justice and honor of these three noblemen. *Noblesse oblige*. The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honor and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay.

"I say it again, Miss de Grasse Stevens and her publishers stand accused of an uncalled for libel. I may or may not be endowed by nature with the potentiality or even the commission of every mortal sin. But it so happens that I have never meddled in politics, am innocent of any knowledge of political intrigues, never bothered myself with this special science at any time of my long life, and that "where there is nothing, the King himself loses all rights." The "spy" charge was thus at all times a mare's nest.

"In closing I would offer a bit of advice to my last slanderer. Since the authoress of "Miss Hildreth" seems chronically afflicted with the political microbe, let her try her hand at something she knows more about than subterranean Russia and its agents. Her book is not only libellous, it is absurd and ridiculous. To make Count Mellikoff talk in a drawing-room of our "little Father" [read the Tzar ! ! !] is as correct as it would be to address Miss Stevens *au serieux* as "the great Mother-Squaw" in London. Let her turn to the realistic beauties of her native lobbyism for which she seems admirably fitted; otherwise she will soon come to grief." *Pall Mall Gazette*, London, Eng.

For the Religio-Philosophical Journal.

AT SEVENTY.

We have budded and blossomed in life's great highway,
We have grown, we have ripened, we pass to decay,
Like a swift passing cloud, like the mists of the dawn,
The years fly away and life-time is gone.

To people who are 70 years of age or older these reflections are respectfully dedicated.

At seventy years of age, if we have been successful in business, it is a satisfying remembrance; if we have had ambitions they ought to be gratified or dismissed; if we have had sorrows, they should be assuaged; if we have had disappointments they should be forgot; if we have had enemies they ought to be forgiven; if we have had pleasures, they should comfort our declining years. The memories of a past life are crowded into almost a moment's time. Regrets for errors or mistakes that may discomfort us now, have come too late to benefit us. We may wish in many things we had done different, but if we have lived up to our best judgment, "as the days were going by," it was all the wisest could do. The past is gone and cannot be recalled. Our time here we know is short; then what are our hopes, yes, or fears, as the time draws nigh for us to pass to the great unknown. Where are we going? To every one who thinks, it is, or should be, an all-absorbing question. The answer to it is varied and conflicting. The passing ont, the stepping behind the curtain, has been a fruitful source of controversy and speculation ever since man has been developed sufficiently to query over what the future had in store for him. The conclusions arrived at have been, and are still as varied as the mind of man, as varied as his surroundings or his religions education.

The materialists say, man is a finely constructed organism that falls into nothingness, or at least goes back to its original elements at death; and, displaying the characteristics of most disputants, they fortify their position by quoting scripture like this: "For the living know that they must die, but the dead know not anything." ..... "There is no work, device, knowledge or wisdom in the grave whither thou goest." Can there be a more dismal or gloomy prospect before a person at seventy than that. I should say not.

Another class, who may be called orthodox people, believe in immortality, but believe the soul lies dormant until the resurrection, when it re-enters the body which is raised—called up to judgment—receives its eternal doom and passes at once into a state of endless joy or woe, into one of the two places, and called by them "Heaven and Hell." I do not intend in this article to prove or deny the truth or error of this belief, but will say in passing, to a man 70 years old the comfort for the remaining declining years of life that can be extracted from that belief, must be very unsatisfactory.

There are still other views of this subject, bringing different hopes and expectations. They are my views, and whether they are true or not, I shall not argue here, but to me and many others they have proved a source of great comfort in all ages and vicissitudes of life. We believe that birth, life and death are the legitimate operations of nature's laws, that the spirit is the real self, that it is no more the person than the glove is the real hand, or the clothes the person, but for the sake of establishing a personality, an identity, and to propagate and perpetuate the race, it puts on materiality for a certain length of time. When the hair begins to turn gray and fall off, the face grow wrinkled and the footstep feeble, it is one notice given that the occupant is getting ready to move out, "the mortal to put on immortality." Again the question arises, where is it going?

In the last hours of mortal life, very singular phenomena often occur. There is scarcely a family but what can relate some incident that goes to strengthen a belief in immortality. Let me relate a few incidents:

A few minutes before my first wife died she called me to her and with a sweet smile on her face said: "Listen to that beautiful music just up there?" For several years before I had been inclined to a belief in materialism, but that death scene made a lasting impression on my mind. She was not a professor of religion in any sense of the word, but I said then: "Let me die that kind of a death, and let my last end be like hers."

Dolph Eggleston died at Almont quite a number of years ago. About an hour before the event he appeared to be talking with persons in the room who were invisible to the watchers. When Dolph had stopped his conversation he was asked, "Who was you talking with?" Mentioning the names of former friends, then dead, he said: "They came to tell me that they should come for me in an hour." In just an hour he died.

Another case. My wife's youngest sister was very sick and died at that time. A day or so before she died she went into a kind

of trance and all thought she was dying. After a while she became conscious again and told them that she had been in a most beautiful country, that everything there was lovely, beyond the power of tongue to express, that she had seen old friends and relatives who were happy and joyous in that country where she had been, that she should soon be there with them and had only come back to tell them of it. She refused to take any medicine, saying she did not want to get well, but was desirous of going to the country she had just seen. On the solicitation of the Doctor that the medicine would make her more comfortable while she lived she did take some.

These are not extremely rare cases, they are seen and known to almost every family. There seems to be a design in it. It is to lift the curtain between us and the great beyond that man may know he is immortal, that there is something more to think of than this greedy grasping after the "almighty dollar." Every thing has its use and nearly everything has its moral. Enough has come from the "other side" to prove immortality, and that the law compensation is as invariable and immutable as the law of gravitation. When a person goes to the place where souls are weighed it will be found that professions and pretentions, titles and tinsel, money and mortgages, don't weigh a cent's worth. The soul takes with it its own character, nothing more, nothing less, and the law of compensation compels every one to select a place exactly suited to its character. In other words, after weighing, it is awarded just what it merits. Do you ask, "Is there sorrow and anguish there?" I was going to say I had almost heard the wailings of the wicked. I have known spirits in their anguish to wish there was a literal orthodox hell if it would only silence the remorse of an upbraiding conscience. But the world to which we go is not only a world of compensation, it is a world of progression. I simply make that assertion, and will not here argue the position.

To the good, honest and upright, whose aim through life has been honorable and noble, "the world to which we go" is the Summer Land of roses, of joys unspeakable and never ending. I have stood on the borders of the great unknown country. I have there met the dear ones who had dropped out of sight. I have heard in their own voices expressions of affections that never die. I have felt their shadowy hands. I have had their kisses imprinted on my forehead.

These things portray to some extent my hopes, expectations and thoughts at seventy. I desire to live honorable enough to be happy when I have passed away from earth life; I expect those I have known in days gone by will meet me at the silent river and whisper to me words of cheer. I hope that I have so lived that my home in the Spirit-world will be with the loved and happy friends who have preceded me.

While living and loving and passing away,
These hopes sweetly cheer me the while that I stay,
That the loved ones I've known who have gone on before,
Will meet me again on some happier shore,
In some land that is fairer and brighter than this,
To roam there forever in extatic bliss.

Romeo, Mich. S. H. EWELL.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

ST. VALENTINE'S DAY.

SARA A. UNDERWOOD.

When Dan Cupid was a monarch in the days of long ago,
The Plutus stole his arrows, or Midas bought his bow.
Once a year he held high Carnival to which all lovers came,
No matter wealthy high or low, or e'en if blind or lame.

To each lover whether man or maid; whether foolish, wise or witty,
Cupid freely loaned his arrows, which he tipped with poisonous pity;
On the morning of the Carnival, he reviewed the motley crew,
Bidding each conceal the weapon in a dainty *billet-doux*.

And the postman—then the premier of the wicked little King—
Made many a heart beat faster at his quick exultant ring;
And many a sweet voice faltered, many eyes grew bright,
As he scattered wide the missives—with the arrows out of sight.

But when the seal was broken and each tender phrase conned o'er,
The guileless readers dreamed not why so soon their hearts grew sore,
For to its mission faithful, the arrow loaned by Cupid
Pierced its way into the nearest heart if not too hard or stupid.

Now Momus, merry god of fun, of frolic and of folly,
To-day keeps on St. Valentine's his Carnival so jolly,
His minions send no lover's notes, no costly scented missive—
But pert and saucy epigrams, with caricatures derisive.

GLEANINGS FROM LETTERS.

Mrs. Elizabeth Cady Stanton writes: "I have been intending to send something for your column. Laziness is all that prevents me. I hope, however, to rally sometime. Am indulging in a rocking chair and much reading. At seventy-three, am I not excusable? I am perfectly well without a pain or an ache anywhere, still I enjoy doing nothing. What depravity! I suppose, however, the devil approves of my hours of ease, more than of my spasms of activity—so whatever I do, I am sure to please somebody." While conceding that if anybody has earned a right to a holiday and "a rocking chair," it is Mrs. Stanton, the readers of this department will await with pleasurable anticipation one of the "spasms" to which she refers in the hope it will last long enough to give them the benefit of a few awakening, even if criticising, words from her fearless pen, whose temporary cessation *is* doubtless a source of gratification to all freedom-haters.

Mrs. C. Gardner writes from Rochester, N. Y., as a member of a "Ladies' Political Club:" "We are making an effort to get a revision of our city charter that will give us municipal suffrage and membership of school boards, etc. There is increasing interest in the work and our meetings are well attended. Our membership numbers some of the best talent and influence in the city. But it is a very conservative city in *expression*, yet I know there is an increasing liberal sentiment everywhere, especially on the question of woman suffrage. We are soon to edit a column in the Sunday *Democrat and Chronicle*, and shall utilize the best material we can get, from your column and otherwhere. I intend to read "The Coming Woman" at our next social and literary entertainment."

It is cheering to note the interest with which women everywhere are beginning to study political questions. Such clubs as Mrs. Gardner speaks of should everywhere be organized. In them lies hope for the country's future. At an early date I intend to write more at length on the subject of the study of politics for women.

From Davenport, Iowa, W. H. Pratt sends these kind words: "Your portrayal of 'The Coming Woman' almost makes one feel a desire to live a half century longer, or a whole one, perhaps, (for the inertia of the dead weight lying in the way is so great), to see her occupying the field in the majesty of true womanhood, and to see her 'touch make clean' the ballot which is now so corrupt."

When I see in every direction such signs of the arousing of the soul and intellect of women, as is indicated by their increasing interest in all the great questions of the day, in the cause of education, in political economy classes, the study of politics, in sanitary reforms, I can fancy the era of the coming full-orbed woman is not so far off as some of us fear.

Madame Clara Neymann says in a recent letter: "The suffrage work seems to grow, yet I think that English women are far ahead of us, not because our women are less capable, but because of the more favorable conditions of English politics. Our rulers and governors are not chosen on account of their ability and worth of character, but on the strength of their popularity with the politicians. There is less of real genuine democratic sentiment among our voters and among those who seek political position, than among the English. Thousands of American citizens, and many more among those who have made America their home, do not care for the ballot or for our honor as a nation. We find out more and more that something else is necessary besides free institutions to guarantee the progress and stability of a nation and the well-being of its citizens."

Madame Neymann does not definitely state what that something lacking is, but intimates her opinion that it is mainly moral integrity, and sincerity in the national character. Let us hope that woman's influence in politics will have that end in view and will work toward it.

A Boston friend, Nantucket born, in sending a beautiful bit of woman's needlework, accompanies it with the following words: "Perhaps you will enjoy it the more because it was made in Nantucket by one of those bright women who write learned essays one hour, make delicious sponge cake the next, and after sit down to work marvellous tidies, etc., in their leisure moments." She might have added that any souvenir of a place which develops such women as Maria Mitchell ought to be welcomed.

MUNICIPAL SUFFRAGE FOR WOMEN.

The suffrage men and women in many of the States are making earnest efforts in every possible way in behalf of municipal suffrage for women. Massachusetts, Nebraska, Maine, and Ohio are particularly awakened on this subject. In Massachusetts at the recent hearings on municipal suffrage held in the largest committee room of the State House, before the Massachusetts special committee. The meetings are said to have surpassed in numbers all former hearings, the Green Room being literally packed with eager listeners to the three hours presentation of the subject by practiced and eloquent speakers. In Nebraska a bill to confer municipal suffrage on women has been introduced in both Houses with good prospect of its passage. In Maine the interest in the movement is reported to be "at white heat." Meetings are held everywhere and petitions are pouring into the Legislature from all parts of the State from women demanding the right, and other petitions from tax-paying women asking to be relieved from paying taxes until such time as they are allowed to vote. In Ohio there is a strong determined effort on the part of the women suffragists of that State to gain at least municipal suffrage through legislative enactment, if they are not successful in their desire to have State suffrage granted them by constitutional amendment when next the State constitution is submitted to such amendments as the voters desire. A very lively debate on the subject of municipal suffrage was held in the Ohio Legislature on January 18th, and when the vote was taken it stood 36 to 36, a tie, and the bill was lost, but so large a vote for it was considered a decided victory.

By the courtesy of Mrs. Southworth, the Vice-President of the National Suffrage Association, of Ohio, who has lately been visiting Chicago, I quote a little from letters addressed to her by suffrage workers present at this debate, to show the interest felt in the cause in that state. One writes, "Thursday evening at 5 o'clock the municipal suffrage bill came up; at 6 o'clock Mr. Clark, of Cuyahoga, was making a good speech when the motion was made to take a recess. The bill was made a special order for 10:30 A. M. the next day. At that time Mr. Clark resumed his speech. I did not know that the subject could bring forth such eloquence—the discussion was carried on for and against until after five that evening. A vote resulted in a tie; it was re-considered, and at last put into the hands of the judiciary committee .... I was *surprised* that it was given so much time—and the feeling and interest manifested on both sides made me rejoice." Another writes that Rev. Annie Shaw at the suffrage convention at Columbus, Ohio, "gave one of the most argumentative and eloquent addresses I ever listened to, and many men came to her and said, 'You have made a convert of me—I shall vote for the municipal bill when it comes up' and I believe they did .... We were *surprised* at the feeling manifested (when the bill was discussed) and had more friends for it than we knew of." All this is cheering outlook, and we hope a strenuous effort will be made in Illinois as well, in behalf of municipal suffrage. If some concerted action could be taken by the avowed friends of woman's suffrage to force the discussion of it upon the Illinois legislature, it might be that it would give those who urged it as agreeable a surprise as it did the Ohio women, to find so many more in favor of the movement than they now have any idea of.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE WEEKLY BEE COOK BOOK. Information for every Housekeeper on every subject. Toledo, Ohio: The Toledo Bee Co., 1888. Price, $1.50.

This work consisting of 277 pages, contains, it is claimed by the author, the largest collection of new and valuable receipts ever embodied in one volume. The information it imparts will prove of great value to every well regulated family. It can not fail in being a promoter of harmony and good will where discords had previously existed with reference to methods of cooking and serving food. As an auxiliary to aid in maintaining good health it will prove of great service.

THE RUINS REVISITED, AND THE WORLD'S STORY RETOLD. By an Americanist, S. E. Walker, Lamoni, Iowa, 1887. 240 pp., cloth, $1.00. Postage, seven cents.

The French freethinker Volney, published his well known Ruins of an ultra-skeptical philosophy, and in sturdy antagonism to the Christian religion. The author of the Ruins Revisited, an old California and Nevada miner, S. F. Walker, seems to have written his book in antithesis to that of Count de Volney; and it is one more of the countless works that have been produced in the vain attempt to reconcile the irreconcilable, to force the narrative of the Hebrew Scriptures into seeming accordance with the facts and conclusions of science. In order to compass this unattainable end Mr. Walker has evolved from his own inner consciousness a number of very unique theories pertinent to various branches of science, theories for which there is no warrant in the known facts of science, and which are calculated to provoke a smile of derision from every person conversant with the well established facts of nature.

We are told in this book that "Genesis does not need any bolstering, that there is nobody now on earth who can write anything like Genesis;" and that "a comparison of the author of Genesis or any part of it, with any one who has ever yet assailed him, would go to prove the opposite of the doctrine of development, and that the race is declining, and, sometime, the last representative of it will be seen swinging from a limb, by his tail": that is, that in comparison with Moses (?) men like Huxley, Tyndall, Colenso, Dean Stanley, Kuenen, and the innumerable other critics of Genesee, the leading minds of the world in scholarship are approximations to the monkey!

It is not to be wondered at, that a person who could seriously entertain such an idea as that just mentioned should claim as scientific truths such things as the following: (1) Comets are nebulous spheroids; the nucleus of a comet is the center of a sphere, of which sphere the tail is a conical segment; comets are globes of light, but approaching the sun, the sun obscures all of them that his superior rays fall upon; (2) the zodiacal light is the tail of the sun, *alia* comet; (3) the poles of the earth are funnel shaped, depressed like the stem-end of an apple; (4) Saturn's rings are collections of water, the waters of our earth were formerly partly suspended above it like the Saturnian rings, and at the glacial period one of these rings was broken up and precipitated on the earth; (5) the Copernican system of astronomy was known to the Egyptians 1,100 B. C.; (6) the Basques were in the practice of visiting America before, and at the time of the discovery by Columbus, and Plato had knowledge of America; (7) there was in Mexico, a pre-toltec race, of the Hebrew race and Hebrew faith; (8) a knowledge of Christ obtained on this continent, in prehistoric times, and Christ probably came to America in person after his resurrection to spread his gospel; (9) Greek is the offspring of Sanskrit (quoted with other inaccurate matter from La Plongeon).

Mr. Walker informs us that "Science cannot see an inch before its nose (p. 66). Perhaps our imaginative brother thinks thus meanly of science because it has so far failed to discover any of the preceding alleged truths of nature and of history, or any of the other similar peculiar theories and asserted facts contained in Ruins Revisited.

In proof that Christ was the desire of all nations of the Eastern Continent, Mr. Walker quotes what are claimed as various prophecies from the sacred writings of the Hindoos and Parsees, the teachings of Confucius, etc., all relating to the future advent of a coming Savior and ruler, that is, Jesus Christ. Having considerable acquaintance with the writings in which these alleged prophecies are said to be contained, I challenge the correctness of the quotation, and affirm that no such passage can be found in the said writings. If Mr. Walker or any one else can find these passages in those writings, I should like to be informed of the names of the sacred books containing them, the number of volume, page, chapter, etc.

Our old friend Krishna (spelt erroneously Chrishna, as usual) turns up again in this volume; and we are told that "the Chrishna of prophecy was Christ; the Chrishna of narrative was a fiction." We are also told that the Chrishna of prophecy "is sculptured at Elephanta with holes in his hands and feet." This latter statement is true, with the following exceptions. (1) There is not a prophecy of Krishna, either oral, written, or sculptured, in existence, antedating the time that Krishna probably lived on earth, if he ever lived at all, B. C. 1,400 or thereabouts. (2) The cave of Elephanta and its sculptures were *not* in existence till seven or eight hundred years after Christ, hence these sculptures could not be prophetic of Christ's coming. (3) There is no sculpture of Krishna anywhere in Elephanta. (4) There is no sculpture of Krishna anywhere in the world, so far as known, in which he is represented with holes in his hands and feet. (5) Mr. Walker is the first and only person, in all probability, who ever claimed that the Elephanta sculptures represented Krishna with holes in his pedal and digital extremities.

The sympathy of our author with the other great religions of the world, as compared with orthodox Christianity may be judged when it is known that he makes the following contemptuous remark about the one nearest in some respects to Christianity,—that is, Buddhism: "The 'Light of Asia' is a Jack o'Lantern."

In the opinion of the writer, this book is of no value to the world in any manner, but rather is it harmful. Its statements are often erroneous and misleading, its conclusions contrary to truth, its philosophy puerile, its science laughable.

LOUIS LAMBERT. By Honore de Balzac, translated by Katherine Prescott Wormeley. With an introduction by George Frederic Parsons. Boston: Roberts Brothers. Half Morocco; French style; pages 150 and 258.

It is with delight one takes up a volume in anyway so aesthetic and charming. The vellum like paper, the clear faced type, the rich and perfect binding, prepare one for the finish of the text. To translate the sentences of Balzac, full to repletion of subtile sense, and retain all the spiritual fragrance of their meaning, is indeed, a difficult task, but one the translator has most admirably performed. The lofty Spiritualism embodied in the story of Louis Lambert, is such an exact counterpart of that taught by the best thinkers in the ranks of advanced thought to-day, that it seems impossible that it was written a half a century ago. The crushing effect of a forced, arbitrary education on a sensitive nature and the results that sensitiveness would achieve if fostered instead of being oppressed are portrayed in a masterful manner.

The magnanimity and self-devotion of Mademoiselle Villinoix is the most sad, and yet most charming feature of the story. Wealthy, beautiful, and with an angelic spirit, she reciprocates the love Lambert lavishes upon her, and when he becomes mad, on the eve of their marriage, and the doctors pronounce his case incurable, she nobly resolves to care for him in his helplessness, and renouncing all other attractions, she kept him company in the seclusion of her home, until the end of his life; and all the time this madness was a cataleptic state, which, if rightly understood, might have been not only thrown off, but employed as a means of attaining the most subtile thoughts and ideas.

The introduction is even more interesting than the story. The volume also contains two short stories having a philosophic significance; Facino Cane, and Gambara.

Miss Wormeley has translated all the best works of the great novelist and philosophic thinker, and if as has been said, it requires a higher order of genius to translate perfectly than to write, to her emphatically the mead of praise must be given as rightly earned.

New Books Received.

Beyond the Grave. A Drama. By John Franklin Clark. Price, 25 cents.

Catalogue of Lake Forest University—1888—1889

February Magazines Not Before Mentioned.

Wide Awake. (Boston.) Susan Coolidge opens this month's instalment of good reading with a story entitled Who Ate the Queen's Luncheon? A humorous Valentine story will entertain all the boys and girls. Princess Mayblossom is a dainty fairy story. Nonsense Animals is very amusing. An Old Fashioned Boat is a chapter in the progress of invention. In the new department are all sorts of good things.

The Kindergarten. (Chicago.) Francis Lord's second installment of the Kindergarten as a School of Religion opens this number and is followed by articles on kindred topics.

The Century Magazine. (New York.) A remarkable article on Gérome, the famous French Artist, opens the midwinter number of this popular monthly. Another artistic article is Old Italian Masters. The Life of Lincoln, and Kennan's Siberia are continued. Slow Burning Constructions is an article of practical directions as to the construction of building, partly fireproof, on the cheapest plan. Safeguards of the Suffrage by Rev. Dr. Washington Gladden gives suggestions in the way of reform. Revival of Hand Spinning and Weaving in Westmoreland is an account of a very curious industrial experiment. There is also much more in this number to attract readers.

The Eclectic. (New York.) In the present number Lord Wolseley's paper on War has the post of honor, and is followed by one from the pen of Jules Simon, entitled A Patriarch's Thoughts about French Women. An interesting paper is on Faith Healing. The Decay of Lying by Oscar Wilde is intertaining. Gladstone's article on Daniel O'Connell is written with the keenest appreciation. Higher Education of Women strikes a hard blow at some extremists.

Buchanan's Journal of Man. (Boston.) With the February number the third volume opens and is much enlarged, and the subscription price changed to $2.00 a year. Single numbers 20 cents.

Light. (New York.) Number one, volume one of this monthly is at hand. It is to be devoted to rational Spiritual Science, and its practical application. Subscription price $1.00 a year, single copies 12 cents. Publication office 9 West 14th Street, New York City.

Current Literature. (New York.) A variety of useful and entertaining reading fills the pages of this monthly. The reviews, records, notes and items are the latest.

The Esoteric. (Boston.) A good table of Contents has been prepared for February.

Also:

The Homiletic Review, New York.
The Unitarian, Ann Arbor, Mich.
The Freethinkers' Magazine, Buffalo, N. Y.
La Revue Spirite, Paris.

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CHICAGO, ILL., Saturday, February 16, 1889.

Spiritual Halls.

The Spiritualists of Washington are moving in the right direction. They see the necessity of having a place of meeting of their own, and are collecting means to erect a suitable building. The national capital is of necessity a cosmopolitan city, and is destined to become the center of religious and intellectual growth. All denominations are pushing to the front and demanding recognition. If there is any one place more than another where Spiritualism should appear at its highest and best it is at the seat of government. There it becomes as a light on the mountain top for all mankind to see, and the seething crowds coming and going, catch its reflection, and bear some of its brightness to their distant homes.

This subject brings up one of broader significance, and of common interest; that of halls and meeting places for liberalists and Spiritualists. If there is any class of people who should understand the inestimable value of a place of meeting consecrated to the purposes in view, it ought to be Spiritualists. They believe in the subtile conditions of magnetic force, and they have often seen the effects of disturbing influences, yet they, more than any other class, ignore them. Instead of holding a place exclusively for their meetings, where no conflicting influences disturb the spiritual forces, they often occupy some public hall, up two or more flights of stairs, saturated with the influences of minstrel shows, public dances, political meetings and like gatherings.

Why is this? Because, it is said that Spiritualists are not wealthy, and can afford no better place. The smaller hall is rarely filled, and why take a larger? True, as a rule, the active Spiritualist has none too much of this world's goods. The wealthy, when they become convinced of the truth that they converse with the departed, are so fully satisfied that they do not, as a rule, care to aid in the support of meetings or of the Spiritualist press. They become, as it were, paralyzed in the region of benevolence, and one of the gains they count in favor of their belief is that they no longer have to pay for the support of their church! If asked to attend Spiritualist meetings, the reply is that they "will not be seen in such a shabby hall. Oh! no." Why not then help toward getting a better one? Will the better hall not be filled because the small one is not? The reverse is true, for the better the hall and the more easily accessible, the larger the audience, other things being equal. Mr. Hudson Tuttle, a leading lecturer and writer, not long since related the following experience:

"I was once," said he, "called to a thriving city to lecture. On the Sunday afternoon I walked along some of the beautiful streets, and at length finding myself at the magnificent portals of a church I entered. Passing through the grand vestibule, stepping on a soft carpet which like moss gave no sound, I was shown to a cushioned seat. I had leisure to glance over the exquisite appointments; the designs of the architect and painter. All was repose from the arched ceiling to the carpeted floor. All was subdued; no high discordant note, or color, or blazonry. Even the light from the stained glass windows beamed as from beds of flowers, blending and breaking in the very poetry of change. The place was sacred for worship; had been used for no other purpose; came there were seemingly held rose. The grand structure seats to the center of rated with the rshipers. ent-ly were seated; the soft light fell over all; there was peaceful quiet and repose. What a pleasure to retreat from the restless antagonism of the world; to leave for the hour all care, and enter the sanctuary of a higher life! The air began to tremble with the low notes of the organ, and voices chanted in unison. The prayer and the discourse were devotional common place,—pleasing because they awoke no antagonism. They uplifted, not by the words but by the magnetic force of place and audience with the pulpit for its radiating center.

"I dreamed of a similar structure devoted to liberal and spiritual culture—on which all the beauties of architecture and finish of art were lavished; but on its walls were no dying saints; over its altar no pale virgin mother, or son of man and God forgiving from the cross with dying breath; no common place prayer or discourse or much valued dust. But the grace and beauty of angel life beamed from the walls, and from the arches of the ceiling were exquisite forms symbolizing Hope, Faith and Truth; and over the rostrum were ideals of science, philosophy, poetry and art. The organ rang forth the glad song of redemption from bigotry, superstition and ignorance; and the discourse was like a fresh breeze from the upper spheres of knowledge, filled with the inspirations of a new life. There the weary could rest and be refreshed in the magnetic spell of uncomprehended devotion. There they rested and were strengthened by a discourse on the right conduct of life here, instead of listening to dry platitudes on the beatitudes of the hereafter: and after the service they quietly went away refined, enlightened, stronger for life's duties and responsibilities.

"I arose as one awaking from a delicious dream. I walked down the aisle, the air vibrating with the triumphant tones of the organ, out into the open air, and wended my way to the hall where I had an appointment, under the management of 'The First Spiritualist Society.' It was on the main business street, and I passed the narrow entrance without seeing it. I retraced my steps more carefully, and saw the exceedingly small bill-board which announced the lecture. Up a narrow flight of stairs, along a passage half filled with discarded packing boxes, then up another flight, and I came to the door of the hall. It was, when reached, a pleasant room and the platform had evidently received the care of women's tasteful hands, a bright ray, flowers on the table, some pictures on the wall gave it a cheerful home-like appearance; yet I could not repress comparison with the place I had recently left, and I mentally said: 'they who come here must receive a large measure of benefit from the lecture, for there is little else to come for. If there should be an alarm of fire, and this hall were filled with people, how could they escape from such a death trap. There would be small hope of escape through that winding passage and narrow stairs.'

"It was early, yet a small group had gathered in front and were in earnest discussion, loud in tone and personal in comment. After a time one of the disputants, with elbows thrust out and every line of his form as angular as his thoughts, thus expressed himself: 'Ye needn't discuss this question. What I know I know, and I know it's so.' What was it he knew beyond dispute? It was a phase of 'materialization' that common sense and all sane experience would pronounce highly improbable, indeed, impossible. After waiting an hour a fine audience gathered. The meeting opened with good music of the stirring kind, in melody and words. After the lecture a nervous individual arose to ask questions, a privilege which being granted, he proceeded to improve. A lecturer after his discourse may be pleased to meet doubts which arise in the minds of his hearers and smooth over and make plain sharp or misunderstood passages; but usually he is in no condition to be cross-examined for an hour. Luckily, the second question brought another auditor to his feet with a spring, who not only answered but questioned the first questioner; and the two "discussed" far beyond the appropriate time for adjournment. Whatever force the lecture might have had was broken and dissipated, and its good effects lost. The hearers instead of dispersing with a feeling of brotherhood, were more 'individualized' and disintegrated than when they came."

We regret to say that the experience of Mr. Tuttle so graphically told, is not exceptional. It is a fair average type of spiritualist meetings. There are better and there are worse. We recall another experience of a lecturer which is in point. He had an appointment in a city which has maintained Spiritualist meetings and has had a lyceum and society for at least twenty years. He went to the hall with the gathering audience Sunday morning, to find the janitor and one of the active leaders busily engaged in scraping and sweeping sawdust, befouled with tobacco, from the floor. A political caucus had been held there the night before and a vulture's nest were sweet to the room thus left! Once rennovated, it was a pleasant room with the marks of taste on the rostrum and wall. The sawdust and the dirt brought from the city slums could be removed, but no broom or antiseptic could sweep away or destroy the magnetic influences of that rabble of the previous night. Were the Spiritualists to be censured? Certainly not. They were not able to rent the hall except for Sunday, and the other six days of the week it was open to any one who applied. The result was, however, the same, whatever the intent. The gross magnetism of such a place may preponderate over refined spirit influences; and always the feeling of quiet devotion to truth, right, and love which are above and beyond self, must yield to the antagonisms of the hour and narrowness of individualism.

It may be said by those with agnostic tendencies that this feeling of devotion ought not to be entertained, and that in Spiritualism and liberalism there is not, and cannot be, any element of religion. True, there ought not to be a blind devotion to the old beliefs merely because of age, nor to the effete, nor to the voice of ignorance from the past; but there is a higher, purer devotion, arising out of spiritual contact with the sphere of purity and truth, which lifts the individual out of and above the burdens of time and place, and fills the entire being with the delightful consciousness of the possibilities of ideal excellence.

Religion as a mere observance of forms and subscribance to creeds, and as a lip-confession of incomprehensible dogmas, may be an obstruction to advancement; but there is a religion, which is devotion to right and duty for their own sweet sakes, a religion which will not only endure for time but is as immortal as the spirit itself. The smallest sects build their own churches, and consecrate them to worship. The hall of the Spiritualist should be consecrated to knowledge, and to religion,—which is devotion to the highest ideal. But such meeting places will not come, or coming will not be permanent, so long as the chaotic elements that hold nothing in common beyond the affirmation of continued life and spirit manifestations attempt to combine. The difficulty is one never to be remedied until by the law of natural selection those who aspire to the really spiritual shall separate themselves from materialistic and uncongenial associations, and firmly resolve to combine in the interest of the higher phases of Spiritualism and their own spiritual growth. Speed the day when this movement shall become general.

The Fosters' "Spirit" Photographs.

In reply to several solicitations for information as to the details of the "spirit" photographs, taken by Mr. and Mrs. F. N. Foster of this city, we have to say that for the present we must decline to devote the extended space necessary for a full exposition of the matter. As a special favor, however, we are willing to enlighten Brother S. E. W. Martin of the well known firm of Case & Martin, pie bakers, who, by the way, has not asked us to do so. Brother Martin has the felicity of owning a photograph taken at the Foster fake shop. It shows his benevolent countenance surrounded by the faces of something less than a dozen Indians who are supposed, so it is said, to constitute his "band." Now it will no doubt be a pleasure for Brother Martin to look at the originals of his photographed helpers. Lengthwise under this supposition, as one incentive, a search has been made through several thousand old magazines, and with success. To the right of Brother Martin's face there is on the "spirit" picture the head of a young squaw. We have the pleasure of introducing her to Bro. Martin. She is from Marquette and she may be found in *Harper's Magazine* for August, 1882, page 339. She has been photographed with other sitters than Mr. Martin, but probably she is not an exclusive sort of a squaw. On the same photograph that shows this squaw on the right of Bro. Martin there are four tough looking braves whose acquaintance we have made. They may be found on pp. 529, 531, 534, of *The Century* for August, 1882—evidently August, 1882, was a good month for Indians. First, let us introduce the toughest looking old chap of the lot; he will be readily recognized; his name is Lai-lu-ah-tsai-la. His English name is Pedro Pino and he looks as though he had eaten mince pies of other than Martin's make and now regrets it, but is too old and feeble to scalp the pie-maker who fooled him. Next we present Rev. Ki-a-si, junior priest, order of the Bow, clan of the Badgers. He has evidently been partaking of a sour-apple pie made by some rival of Case & Martin, and his look lacks that far-away expression so becoming, as all know, to a junior priest. Now comes Pa-lo-wah-ti-wa, Governor of Zuni. His countenance shows that he surreptitiously appropriated the brandy which should have gone into Pedro's mince pie. He is evidently recovering from a severe attack of the jim-jams, and is not quite sure that the snakes have all left his moccasins. Lastly, and to close this séance, we introduce Lei in ah-tsai-lun-kia, a priest of the temple, or medicine cacique. He has evidently, by mistake, taken some of his own medicine and is preparing regretfully for an early departure to the happy hunting ground.

The *Presbyterian* acquiesces in the evolution of the novel as a polemic agency: "For good or for evil the novel of the period has entered the province of theological controversy. Religious fiction hitherto has been used more prominently for the portrayal of religious character and experience in their subjective phases. Its motive has been in the personal characters of the story rather than in any creeds they professed. It has treated the practical and moral sides of Christian faith rather than the doctrinal or apologetic. And, as Dean Windsor has remarked, the influence of religion on life is one thing, theology or the science of religion is another."

The Reverend Clark Wright, pastor of the Methodist Church of the Savior in Harlem, New York, is almost an exact reproduction in face, form, and manner of the late John A. Logan. The reverend gentleman was a soldier in the Ninth New York Regiment, and takes much interest in Grand Army matters.

A LAND BOOM EPISODE.

Carpenter and Coyote Discuss the Change of Name on a Redwood Shingle.

"Colby Street" was once the name of one of the paths marked out on paper as a "highway" on which to front the lotlets of that arid tract of cobble stone and sand which one Mr. Owen has named Summer Land. Alas! the sign of "Colby Street" no longer cheers the tired traveler as he wearily climbs the side hill and all athirst and anxious draws out his microscope preparatory to hunting for his suppositious real estate; "Olcott Street," rudely daubed on a redwood shingle, has been surreptitiously substituted, and the pilgrim is bewildered. He recalls that Owen has repeatedly vouched for Colby as a gentleman, a high-toned and reliable medium; that convincing arguments in the *Golden Gate* proved the innocence and purity of the man after the JOURNAL in August last had proved him an ex-convict, deadbeat, robber and swindler, and confirmed gambler. The lotlet hunter is evidently a carpenter, in whose imagination has materialized visions of the wealth he can acquire by being early on the ground with his kit, ready to erect houselets of such diminutive size as to fit the lotlets purchased by prospective dwellers on the arid side hill, whose only decoration is its name of Summer Land. Finding a "double lot" large enough to place his box of tools on, the would-be wealth-compelling carpenter drops his load and hunts around for another "double lot" on which to stretch himself and ponder over the uncertainties of life and especially of broken-winded politicians who essay the editorial field of Spiritualism.

While thus ruminating on the uncertainties of life, a keen eyed coyote espies him from afar and approaches. Scrambling across the deep gulley separating him from the reclining son of the saw and the plane, Mr. Coyote utters that well known cry used in moments of astonishment or danger by the entire wolf family, including the biped variety which chiefly infests cities and is known as the "cabinet" wolf. Recognizing the signal as one he had before heard, Discouraged Carpenter turned upon his side and gazed at Cadaverous Coyote; each saw in the other a fellow sufferer, and this made them both wondrous kind. "Approach and fear not," said he of the chisel and the square, "methinks I recognize in you the last descendant of the original ruler of this desert, the rightful heir of this waste of sand. Approach and tell me why you have been dispossessed of your hunting grounds; why your rabbit preserves and cacti groves have been invaded; and why, if avaricious man must rob you that he should add insult to injury by taking down the name of your brother from the hypothetical lamp post. Why does the name of the boss wolf no longer adorn yonder suppositious street?" For a moment the feelings of Coyote were too deep for utterance, but mastering his emotion he drew nearer. Throwing himself upon the adjoining lotlet with the recklessness of despair, stretching his hind legs clear across "Golden Gate Avenue," and resting his head on Whitney Avenue, with his starboard eye cast toward "Evans Street" and his port optic gazing upon "Banner Avenue" (See diagram of Spiritualist Colony alias City of Summer Land for a better comprehension of his posture) he told a tale of woe.

As you see, friend Carpenter; slowly began Coyote, "I am an untutored child of the sand hills. Though my ancestors' rights were invaded by Spanish Jesuits and later on by other trespassers, yet owing to the unfruitful nature of the soil and the absence of water, our adversaries got on but poorly and interfered but little with our game preserves. When the innovators stocked their stolen possessions with sheep we even found our condition improved, for by industry and our natural abilities we were enabled to appropriate a goodly share of the flocks to our own sustenance. But we rather overdid the business and in time so impoverished the invaders that they cast about for a different breed of sheep, a two legged variety, which we overheard it said could be fleeced at any season of the year and were not likely to be eaten by us. We, there was quite a number of us then, did not understand English very well—having been bred for generations in a mongrel dialect of Spanish, Indian, and Coyote,—and did not know what was meant, but felt sure the change boded no good. Soon we saw a squad of men with chains, red flags, and a three-legged affair on which was mounted a long brass thing through which one of the men would look and then make signs with his hands. We retreated to the gulch and kept out of sight until the raid was over, and when we again ventured out all these little stakes and signs were stuck up; so thickly set you see that one can hardly walk without stumbling over them. One night I saw a tall, portly fellow come puffing up the hill side in company with a man who holds what your people call the legal title to this desert. I skulked up close enough to hear him explain how easily he could populate the land that had been staked off. He said he was bound to raise the wind somehow. As the wind always blows a gale here I thought he must be crazy, but I kept quiet. I soon found that it was he who was to bring the easily shorn and coyote-proof sheep, and that with them was to come a superior breed of wolves, looking so much more sheepish than the sheep that their true nature was seldom understood by their victims, even after they had been caught in preying exploits. Jayjay, for that was the name of the tall, portly, puffing stranger,—went on to say that the boss wolf—who went by the name of Colby—had such a sheepish mien and so pure a bleat that he could deceive the oldest buck in the flock; and that it was wise to name a street after this expert fleecer. "I have had some trouble," continued Jayjay, "in keeping Colby's reputation spotless on the Pacific coast because of a wicked persecutor east of the Mississippi, but I think I have succeeded in doing it and he will be an acquisition to our Spiritualist colony, as we will call it." As he uttered these last words he closed his left eye and gave a curious kind of a look, which I did not comprehend.

"After that night things went on so far as I could see about as before," continued Coyote, "until one night I saw Jayjay come stumbling along up the hill with a new redwood shingle under his arm and a hammer in his hand. I was curious to know what it all meant, and so I hid behind that stone over there and watched. He came up to that post, pulled off the shingle which read 'Colby street,' and tacked up the new one which so perplexed you when you saw it. I heard Jayjay muttering to himself something about how he could not stand by Colby any longer for the *Chronicle* had substantiated to the people of California what the RELIGIO-PHILOSOPHICAL JOURNAL had long before proven to the satisfaction of the rest of the world; and that he, Jayjay, could not afford to defend a wolf after *everybody* had found out about him. 'Indeed a *detected* wolf is neither pleasant nor profitable company, nor suited to the purposes of this my summer-land.'"

This story caused Carpenter to faint with grief; perceiving which, Coyote gently arose, emptied the canteen of his companion and quietly extracting a file from the tool-chest meandered off down toward the ocean, saying: "Though the boss wolf is disgraced, yet I have a file to sharpen my teeth with. I'll take new courage and try to live a while longer, hoping to see Jayjay duly punished for trying to stock Ortego Rancho with a flock of sheep which can neither be shorn nor eaten by such as I, and are only prey for such as —— the finishing words were lost in the roar of the wild winds as they swept over the lonely hillside.

The Same Old Moses!

WILMINGTON, ILL., Feb. 6th, 1889.

To the Editor of the Religio-Philosophical Journal:

Is the Moses Hull who is in Chicago and one of the editors of *New Thought*, and a lecturer, the same Moses Hull who fifteen years ago or more was somewhere in the Eastern States advocating free love (and worse) of the worst and most immoral kind; that free lovism that took the RELIGIO-PHILOSOPHICAL JOURNAL ten years or more to drive out of the ranks of Spiritualism, and which is even yet occasionally thrown in the teeth of Spiritualists?

J. P. RANSOM.

Yes! the Moses who with brazen audacity avowed and defended his libidinous practices in a communication published in *Woodhull and Claflin's Weekly* for Aug. 23rd, 1873, and who has ever since been an outcast, is the same Moses now in Chicago. He is the same Moses with whom one Mattie Sawyer consorted for years before she assumed the name of Hull. His advent in Chicago after being starved out of Iowa was made possible by one Alfred Weldon, an admiring disciple. After coming here Moses was too poor in purse and credit to get out his paper, but finally Weldon loaned him fifteen dollars, it is said, to do it with. Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond assisted at the housewarming of Moses and Mattie, when the usual Indian pow-wow ensued; then the impecunious itinerants were supposed to be favorably launched upon Chicago. Moses' success here has not been great, and last Sunday evening he pooled with an illiterate charlatan, one J. Commodore Street, Pretender to Magic Powers, Bamboozler, and Forager General for the Z. Z. Z. Z. This brace of huggermuggers held an advertising séance in Kimball Hall last Sunday night, each having been advertised to lecture there at the same hour. The result was what both had evidently expected; those old women of both sexes and the abnormally curious who seek to learn the uncanny secrets Street pretends to peddle, turned out to hear the Boston mountebank. The unbalanced squad hypnotized by Moses was also on hand, and thus the little hall was well filled for once—there being no door fee. From announcements made it would appear as though Hull and Street had formed a "trust."

Colby Still in Danger.

It is with very great pleasure that we correct an editorial statement made some weeks ago to the effect that Mr. De Young, proprietor of the San Francisco *Chronicle*, had compromised with the *Golden Gate's* pet, W. H. Colby, by agreeing not to prosecute the robber for perjury. We were misled by a dispatch which we supposed was authorized by Mr. De Young. The following letter will explain the real status of the matter:

EDITORIAL ROOMS OF THE SAN FRANCISCO CHRONICLE, W. H. DE YOUNG, Proprietor.

SAN FRANCISCO, Jan. 28, 1889.

Permit me to thank you for your kindness shown toward the *Chronicle* during the Colby case, and for your valuable assistance in showing up the character of that adventurer. You are in error regarding the termination of his suit against me, however. I made no agreement whatever with him or his attorneys. He disappeared from the scene, and should he ever return where we can lay hands on him, we will with the greatest pleasure put him in charge of the humane wardens of our State prison, for perjury.

Yours Truly, M. H. DE YOUNG.

A number of Philadelphia women have formed a temporary organization, the object of which is the amelioration of the working woman's condition. If possible, the society hopes to organize a permanent working woman's society similar to the one in New York.

What is Socialism?

A correspondent who seems badly frightened at the sensational stories of the Chicago dailies, and fears the city is going to the demolition bow-wows, and to be followed by the country at large, asks the JOURNAL "What is this Socialism, any how? It must be some bloodthirsty, treasonable doctrine, judging from the derisive attacks of certain papers and the lampooning given to its advocates by reporters." The JOURNAL does not care to broach a discussion, but will give its correspondent a brief statement of what socialism is declared to be by one of its leaders in this city. Joseph Gruenhut, a well known local politician and socialistic advocate, in discussing city politics and the spring election, said the other day:

"We want to put before the people the leading principles of Socialism. Socialism means systematic interference of the State in favor of the suffering classes, the use of the public resources on behalf of the poor. It maintains that industrial operations should be subservient to human good; that the moral law should control the relations of business and the whole field of human action, and that a human being should not be degraded into an instrument or commodity, which is the present lot of the working people. Those are the doctrines that we want to make the people familiar with."

Pickwickian Sinners.

Under the head of "Pickwickian Sinners," referring to those who do not attend church, a late number of the Lansing, Mich., *Journal* reports the Rev. J. H. Palmer, Universalist, as giving expression to the following:

"This question of course has reference to American Protestant churches. Catholic and German churches do not complain of sparse attendance.

"1. Poor people are kept away by a sense of independence that does them honor. Many people prefer to go to hell first class rather than to go to heaven from a back seat in a church that measures its accommodations by the gauge of dollars.

"2. The primary use of the church—a place in which to worship God—is forgotten, and the modern Protestant church has entered into competition with the concert hall and the rostrum. The singing and the preaching suffer in comparison with the work of the professional amusement maker. People flock to the theater and lecture hall, and leave the minister and his choir to posture and sing to empty seats.

"3. The modern Sunday school, by breaking up families, and by its use of sensational methods, is one of the worst, if not the worst, of all the foes of the church. By the side of its highly-flavored spiritual food, the ordinary church service is flat, stale and unprofitable.

"4. The Protestant church is in the hands of women, and it is impregnated by the peculiarities of female selfishness. No actual sinner—only the Pickwickian ones—are made welcome. The actually morally needy find more friends in the police courts than they do in the churches. The church is willing to save the real sinners, if they will attend mission services, bethels, and the like, but it has no sympathy with the methods of the man who touched lepers and openly befriended Mary Magdalen. The great world hates this hypocrisy and metes out to it deserved contempt.

"5. Christianity is democratic, the church is aristocratic. Christ went among the common people and they heard him gladly, the church officers itself, not with mechanics and fishermen, but with people of high social and pecuniary influence. It ostentatiously prefers a millionaire to a shop tailor, a Dives to a Lazarus. If the church were Christian it would have no trouble reaching and holding the people."

The Universalist Society at Lansing, Michigan, Rev. J. H. Palmer, minister, is evidently a progressive body. Here is its short creed of three articles:

We believe in one God, the Universal Father, in the Universal Brotherhood, in the immortality of the soul, in the beneficence and immutability of law, in salvation by righteous conduct, and in the final holiness and happiness of all mankind.

II.

We believe that Jesus Christ is the most perfect revelation of the character of God that has yet been given to the world in the life of man.

III.

We believe in universal and continual inspiration, and that the Old and New Testaments contain revelations of the character and purpose of God, and of the duty and destiny of mankind.

This creed is supplemented by the following quotations which express the sentiment of the society:

"Let nothing be more precious to thee than truth."—*Epictetus.*

"Man can be surer that his rational nature is from God, than that any book is an expression of his will."—*Channing.*

"What can it profit any mortal to adopt locutions and imaginations which do not correspond to fact, and which the most orthodox of mortals can only, after infinite and essentially impious efforts to put out the eyes of his mind, persuade himself to believe that he believes? What is incredible to thee thou shalt not at thy soul's peril attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth, by the Eternal Maker, No!"—*Carlyle.*

"Ye shall know the truth and the truth shall make you free."—*Jesus.*

"Truth for authority; not authority for truth."—*Lucretia Mott.*

The *Watchman* says it is the fault of Christians themselves that Sunday laws are null. "Are Sunday excursions condemned? Christians are among the excursionists. Is Sunday railroading objected to? There are too many Christians among the passengers to make the complaint effective. We need not speak of Sunday papers; speaking does little good when it is seen that they are read and patronized and largely supported by church people. These things ought not so to be, and until there is a revival of conscientiousness in the matter of Sabbath duty the line between sacred and secular things will be in danger of obliteration."

GENERAL ITEMS.

The Associated Spiritualists of Southwestern Michigan will hold their next Quarterly Meeting at Breedsville, March 2nd and 3rd.

Mrs Eva Potter, of Wonewoc, Wis., desires information about Children's Lyceums. Any one who can enlighten her will please correspond with her.

Mrs. Frances Hodgson Burnett, the author of "Little Lord Fauntleroy," receives each week a check for $1,000 as her royalty from the dramatization of her famous novel.

Mrs. Webber of Springtown, Ark., is the first woman licensed by the Methodist Church South. The innovation has caused quite a stir in that church.

G. H. Brooks' engagement terminated the last Sunday in January at Cincinnati. During this month he is engaged to lecture at Elmira, N. Y.

Miss Jeannette Halford, daughter of the president-elect's private secretary, is living a thoroughly rural life near Orlando, Florida. She is frequently seen seated upon a load of hay and driving a team of frisky mules.

John Jacob Astor has given a handsome four story building, with its lot of land, to the Children's Aid Society of New York as a memorial of his wife, who was deeply interested in this charitable institution. This building will be used as an Industrial School.

Miss Nellie O'Donnell, the newly-elected Superintendent of Public Schools in Shelby County, Tennessee, is only 22 years of age. After graduating in 1885 she became a teacher in the public schools, then a principal. She has shown not only ability as an instructor, but a decided talent for business.

Mrs. Ruth Jewell of North Limington, Me., and Mrs. Cynthia Hathaway of Savoy, Mass., have just celebrated their hundredth anniversaries. Of the latter brisk old lady it is reported that she "sang songs and joined in the festivities of the occasion, even to dancing with her eldest son, who is over 80 years old."

It is said that Stoddard county, Missouri, has a boy preacher only 6 years of age. He never went to school a day in his life and can neither read nor write. His sermons are very able, he is a sound reasoner and deep thinker, and he preaches like a veteran. He quotes from the bible from memory."

Mrs. Mona Caird, the famous author of the "Is Marriage a Failure" discussion, is described as a handsome brunette, tall and graceful, with fine eyes and a very sprightly expression, the very opposite of the conventional idea of the clever woman. She is frequently to be seen at literary and social gatherings, and always takes a prominent part.

Mrs. Sara A. Underwood, formerly of Boston and recently associate editor of the *Open Court* of Chicago, is to edit and control a department in the RELIGIO-PHILOSOPHICAL JOURNAL, devoted to the work and interests of women. Mrs. Underwood is an able and scholarly woman, and she will undoubtedly make this department one of the best of its kind in the country.—*Journalist, New York.*

As Madame Blavatsky is quite generally credited in this country with having been a Russian spy, the clipping from the Pall Mall *Gazette*, in another column, will be read with interest, and its publication is only justice to Madame B. One who knows her intimately, speaking of this charge of being a spy, says: "I never took the slightest stock in that Russian spy business. H. P. B. could not be everything bad if she tried; and as a 'spy' would get found out and upset the applecart in a week."

Last Sunday night in New York, Father McGlynn pitched into the Catholic authorities again. The occasion of his attack was the difference in the way they acted toward Crown Prince Rudolf of Austria and John McGuire, one of Father McGlynn's old parishioners. McGuire died at an anti-poverty meeting, and the Archbishop refused to allow his burial in a Catholic cemetery. Father McGlynn plainly intimated that John McGuire was a better man than Prince Rudolf, and yet he had been denied a Christian burial, while the man of royal blood had been accorded all the honors of the church.

Mr. B. F. Underwood has spent the month of January lecturing in Utah. He concluded his engagements in the Territory with a lecture on "Radicalism and Conservatism" in the Opera House, in this city, Sunday evening. His lectures here have been of a high order, and his work has done much to undo the bad impression created for "Liberalism" by most of the rant that has been given here of late under that name. As a clear, calm, logical, candid, broad-minded reasoner, Mr. Underwood has made a marked impression upon his hearers in Salt Lake, and when he comes this way again he will doubtless receive a hearty welcome. His lecture of Sunday evening was highly enjoyed by a large and enthusiastic audience.—*Salt Lake Tribune.*

Henry Gerst, a well-to-do young German, went violently insane on the night of Feb. 5th, from the effects, his friends declare, of the influences of a Mrs. Woodworth, who is conducting a faith-cure revival and has a large congregation made peculiar by the large number of young women trance artists. Gerst went howling from the hall at 10 o'clock and it took four policemen to hold him. His friends claim that Mrs. Woodworth has been using her magic powers to induce Gerst to marry one of the women who travel with her in her meetings. Mr. Gerst lives at Louisville, Ky., and Mrs. W. is conducting revival meetings there.

Mrs. Emma Althouse, the sleeping woman, of Ithaca, N. Y., awakened on the sixth inst., from her trance, having slept thirty-five days and a few hours. After what appeared to be a struggle she opened her eyes. She was very weak and several fainting fits followed her awaking. Some nourishment, the first since January 2nd, was then given her. From a report of her case in the New York *World* of February 8th, we learn that she has again fallen asleep.

The *Woman's Tribune* speaks as follows of "The Signs of the Times," an address delivered by Prof. Elliott Cones, and published in pamphlet form by this office: "The address is given as it states 'from the standpoint of a scientist.' Dr. Cones, it was reported, was asked to resign his position in the medical faculty of Howard University because of his advanced stand on the subject of woman's equality. In this interesting address he does not hesitate to show his colors as a standard bearer for woman's equality."

An exchange contains the following: "A ghost has caused a divorce suit and broken up a once happy family in Blount county, Alabama. About five years ago James Martin married a Miss Noel, one of the bells of the county. The young couple went to living at the old Martin home and all went well until about a year ago. Mrs. Martin, naturally very timid, heard a ghost rambling through the old house one night and was badly frightened. She told her husband about it but he could hear nothing, he said. From that time it became a nightly visitor at the Martin home. Mrs. Martin wanted to leave the old house at once, but her husband objected, declaring the strange noise heard was made by rats. Several times Mrs. Martin, so she says, saw a white-robed figure wandering through the old house, and soon her nerves and health began to give way under the strain. She was finally prostrated by her fear of her ghost, and went to the home of her parents to recover her health and strength. Fear of the ghost overcame love of husband, and Mrs. Martin refused to live with him again. Martin tried in vain to induce his wife to return to the haunted house to live, but she refused, and a few days ago he filed a suit for divorce on the ground of abandonment.

"The trouble with the terrors preached in the old theology," says the *Christian Register*, "was not only that they were so terrible but that they were fictitious. They did not represent real retributive forces, and they failed to show just how the moral law is vindicated by its own inherent majesty. To cast a man forever into a lake of fire and brimstone because he is too intelligent to believe in some of the corruptions of Christianity is a punishment hideously immoral in itself and without any natural relation whatever to the presumed offense. But to show how the moral law works in the actual world of life, to exhibit the terrible effects of heredity by which the sins of fathers are visited upon their children, to show the moral degeneracy which may overcome an individual, a city, or a nation, through contempt or moral laws is to reveal the true penalties of wrong doing. The real hells are more terrible than those which the fictions of theology have painted. Certainly they have a more definite and direct relation to human life. The fictitious hells are rapidly passing away. We need to abolish the real ones, or, more accurately, the sin and injustice which create them."

Alexander Hoagland, the President of the Boys' and Girls' National Home and Employment Association, presented the President elect a petition last week in relation to Congressional action in behalf of the boy tramp of the United States. This question has for a number of years been a subject of investigation by the association, which now asks, through President Hoagland, that Congress be appealed to for wholesome laws to abate what is grown to be a National evil. President Hoagland's petition briefly recites the history and achievements of his association and cites the reports of the chiefs of police of the principal cities to show the extent of crime and depravity among young boys. He says there are 30,000 confirmed tramps in the United States, all of whom come from this class of neglected boys, who are permitted to acquire their criminal proclivities at a tender age. "History," says the petition, "confirms the fact that the grown-up tramp of to-day was the neglected boy of five or ten years ago." He introduced an interesting argument in behalf of governmental control over these dependent youths by citing the fact that the government is clothing, schooling, and caring for several thousand Indian children, and adds: "Two years since, on my way from Arkansaw City, there were on the train two government soldiers holding as prisoners two eighteen year old Indian boys, who had run off from the government school, at Lawrence, Kan., where 400 Indian children were being cared for, and those boys had been traced to their homes in the Indian Territory, and the army was being used to hunt them up and return them to school. Now, by a singular coincidence, there was on the same train a prominent citizen of Wichita, Kan., taking home a fourteen year old son, who, a year before, had been enticed from home by two old and confirmed tramps, who used the boy to do the begging for them." Hoagland speaks of having visited 290 cities, and obtained the names of scores of their boys who have been killed while beating their way from one city to another. He urges that the government might test the practical features of his plan by selecting four State schools of reform and making appropriations for an increase in their capacity, and in this way provide at once for picking up and taking care of tramping boys. It is believed this subject will receive General Harrison's personal attention when the proper time comes.

The Woman's Tribune now published at Beatrice, Neb., with Mrs. Clara Bewich Colby as editor, has through the earnest solicitation of eastern friends established a branch office in Chicago, at number 143 La Salle Street, Room 70, where all business will be attended to without delay. The *Tribune* is a bright, newsy paper; subscription $1 a year.

General News.

Massachusetts physicians are making war on the Christian scientists.—Julia Marhar, 55 years old, died of starvation in a miserable hovel at Providence, R. I., last Monday. Her husband had deserted her.—The Rev. Father Ashfield, connected with St. Peter's cathedral at Memphis, was killed last Monday by a young man named Reeves. Reeves was insane.—Highway robbers assaulted Arthur Marsh, a son of ex-Congressman Marsh of Warsaw, Ill., on the Keokuk & Hannibal dike last Saturday night, but were repulsed after a struggle.—Charles Fall was burned to death and his son was fatally scalded yesterday at Chattanooga, Tenn., by the explosion of a boiler of tar and brick in the brick works of Guild, White & Gillespie.—Italian workmen thawed out a dynamite cartridge near Bedford Park, N. Y. The cartridge exploded, slightly injuring the workmen and causing a panic among the passengers on a train which was passing at the time.—Cardinal John Baptiste Pitra died yesterday at Rome.—A slight shock of earthquake was felt Feb. 11th in portions of England.—Mr. Parnell will bring an action for libel against the *London Times* in the Irish courts.—A goldsmith at Vienna poisoned his five children with cyanide of potassium. After administering the poison to the children he took some of it himself and died in great agony.—The postoffice at Amity, Ark., was robbed of $7,000 Saturday night.—Harrison Bite, treasurer of Spencer, Ind., is a defaulter to the extent of $2,400.—Several citizens of Wabash, Ind., have recently received notices from White Caps.

MARDI-GRAS.

New Orleans and Mobile.

February 25th to March 3rd the Chicago and Eastern Illinois R. R., Evansville Route, will sell tickets to New Orleans and return at $25.00, and to Mobile and return at $23.60, which will be good returning until March 25th.

It is the only route running coaches, and Palace Buffet Sleeping Cars Chicago to Nashville without change, and is eight hours quicker than any other. Daylight ride through Nashville, Decatur, Birmingham and Montgomery. Fast train leaves Chicago (Dearborn Station) 3:35 P. M. daily.

For further information address City Ticket Office Evansville Route, 61 Clark St., or William Hill, Gen. Passenger & Ticket Agent Chicago and Eastern Illinois R. R., 501 First National Bank Building, Chicago.

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PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital $50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a conside able number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a eed er.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited on science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid, he can reach into thousands of hom-s and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requir s an abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfactorily and with prout accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES of FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, *Thirty-three thousand six hundred and fifty dollars* ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent. annual dividends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the JOURNAL without further cost; and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

A NEW BOOK.

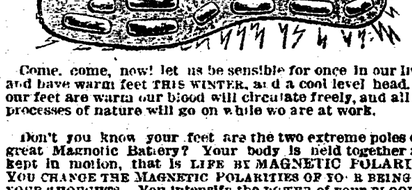
Studies in the Outlying Fields of Psychic Science.

I have contributed to various journals during the past year sections from a work on Psychic science, which embodies the inspirations given me on the spiritual nature of man, in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the work. It essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows: Matter Life, Spirit, Mind; what the senses teach of the world and the doctrine of evolution; scientific methods of the study of man and results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Enquiry in the Light of Sensitiveness and Thought into Future Immortality—what the Future Life must be Granting the Preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations.

I hope to publish the work the coming spring, but desire to secure the cooperation of those interested in this subject by receiving at once, in advance as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced as suits their convenience.

The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be $1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Fraternally

HUDSON TUTTLE,
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Come, come, now! let us be sensible for once in our lives, and have warm feet THIS WINTER, and a cool level head. If our feet are warm our blood will circulate freely, and all the processes of nature will go on while we are at work.

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INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

HIDDEN RELICS.

M. L. WOOD.

Filled and closed and hidden from sight,
Like a skeleton form, shut away from the light,
I must unlock and open the trunk, you say;
In the glare of the day.
Bring out the poor garments so long hid away,
And shake, and hang them out in the air,
Lest the mould of disease, and moths may be there.

Silent and trembling, thrilling with pain
God only can measure, I view them again.
These shoes are impressed with the form of the
Feet that so willing and fleet,
Made musical steps that no art can repeat.
For their music once more, I listen in vain;
The silence is freighted with infinite pain.

Fitted and molded, each garment I see
Bears a trace of the form so precious to me.
Her ribbons, gloves, laces; and gifts, a small store;
God, I wish there were more.
My cry can you hear on the heavenly shore;
O child in that opulent world of bliss,
Have you gained the good things denied you in this?

Gently they wave in the sweet air of June,
The birds singing near them their loveliest tune;
They hang on the line as if she were here;
And she seems to be nearer;
How foolish my sorrow and wailing appear;
A summer-land breeze of balmiest breath
Whispers swe tly of life unfettered by death:

Still mine, and near, though hid from my sight
In an unseen realm of infinite light—
Ear hath not heard; mortal eye cannot see—
She is waiting for me;
At the gateway of pearl is waiting for me.
O thank God, in the soul's home whither we go
We may seek all our own; shall find them and know.

For the Religio-Philosophical Journal.

Visionary Flashes.

B. B. ANDERSON.

What a calm, sweet, pleasant sensation! I sat with closed eyes. Was I thinking? I know not. I think I was watching the sunshine and shadows of universal life. I know that I was not thinking for that implies direction of thought. Mine moved as the drifting craft. Dreaming? No! If one may dream, and watch the visions as they come and go, all conscious that he watches them as kaleidoscopic bubbles that rise and burst like a pulseless ghost of a feverish brain, why then, I may have dreamed. I was putting together roots and termini, the first of Greek, the latter of Hebrew,—thus forming a language of fancy. A veil seemed to drop over my vision—walls, chairs and pictures, became as smoke, —and then they were gone. The sensation of riding in the dark followed. How pleasant the journey! How sanguine was I that I would meet no danger! Suddenly the roaring sound seemingly caused by rapid locomotion ceased,—and the sweetest music I had ever experienced threw me into an ecstasy of joy. Then a flash of light—Oh! how silent and indescribable; it did not blind me; it did not startle me. I only knew that I was in some new sphere of life. The golden rays around danced as if in excessive joy; faces wearing expressions of rest and repose, appeared around me. Was this singing? Was it instrumental music? No, no! The condition itself was music. I know this to be true, but I can not tell it. The combination of tints of color, the forms and waltzing motion of all these again combined enwrapped my being in a sea of glorious harmony; so sweet, so still, so sacred, that my rapture was as an agony of delight. But in a moment I seemed to hear from this blissful commotion, that I was simply witnessing a glimpse at the home of a perfected spirit. Then I was a youth again and the scene was changed. I was upon a real earth. The dews from the aromatic spice wood were upon my locks, and the pollen of the grape and sassafras made the air fragrant and balmy. I plucked wild roses from the banks of the rural creek, and the sweet foxglove from the grassy dells. Suddenly a little breeze seemed to waft me far away; and a voice in sonorous Greek told me that in the second condition of life, the innocence of childhood would sprinkle us with sweet dews, and we would bathe in the perfume of flowers. Then the voice grew faint; my vision closed as closes the tender petals before the approach of the coming storm. A chilly breath swept over me. I was floating in the midst of a gloomy cloud. Flakes of icy snow beat upon my forehead, and my cheek stung with the flying crystals of ice. There was agony in this mind; for as my first condition had been sweet from harmonious causes, so now was my whole being in an agony of inharmony. I tried to screen myself from the pelting storm by drawing my flimsy robe about me; but, alas! I found not protection. I seemed to hear from out the storm in accents of the purest classic *Latin*: "Bitter to him are the storms of this sphere, who comes unprepared with the cloak of humility and charity."

Slowly faded the angry cloud,—the winds hushed, and my cheek no longer stung with the pelting storm. There were flashes of joy and groans of woe: now floated by, some sweet bank of flowers, a resting place of youth, followed by a hail-storm of age, and I read therein the fate one whose life is beflecked with evil, and relieved by the more refining impulses of a better nature. I slept at last—slept upon the bed of silent reflection; and I heard in the sweet tones of the German the following, which it seemed to me are nowhere recorded on earth: "Der graue Rand des Morgens, draengt fast an die tintige. Ferse der Mitternacht"! Which I translate: "The gray edge of morning presses close upon the inky heel of midnight," and so it was; the cold day had died in the arms of the coming morn.

Concordia, Kansas.

Letter from W. Whitworth.

To the Editor of the Religio-Philosophical Journal:

Without the slightest hesitation I aver that the JOURNAL keeps steady progress in the line of the very best advancement. I am more delighted with it every week, and find it constantly a source of increased benefit to mind and spirit. As soon as received it is always eagerly read, which is more than I can say of any other journal, with the exception of the editorials of the *Christian Union*. I consider yourself and Mr. Lyman Abbott two of the ablest editors in America; in fairness of dealing, however, you are immeasurably his superior. Apropos of this: to my great astonishment I read as meanly unjust comments by his pen, anent the pitiful exhibition of the Fox Sisters, as I ever saw exhibited by the most rabid hater of Spiritualism. I wrote a respectful reminder that this was not in accordance with what is expected from Christian love of truth, and gave a brief account of my own experience in the procurance of independent slate-writing on my own new slate that never left the firmhold of my own hand in broad daylight. Not the slightest notice had been shown to this. It is on a par with the almost universal bigoted determination of all so-called religious people to shut out any light that is not in strict accord with the dogmas they adhere to. I expected something better from that journal.

Touching your request to have suggestions as to the great need of Spiritualism to-day, I have very decided views, but in all probability they would not meet with your reader's approbation, as I would borrow the methods the church folks find so effective in luring the young people to their folds and building their organizations on a solid base. It has been clear to me for a long time that our present loose-jointed, unbound style of dragging in will always leave us no better than a rope of sand.

W. W.

A Death Bed Scene.

To the Editor of the Religio-Philosophical Journal:

I will give you a brief account of a death-bed scene that transpired in my own home—that of my little daughter, thirteen years of age. She had a very gentle disposition, more like that of a woman than a child. She was a medium. She sat in circles and saw and described spirits. Her greatest [illegible] she thought we did not believe what [illegible] taken sick, she only lived four [illegible] was full of spirits. She [illegible] the last word she spoke; [illegible] as born.

R. H. HIBBS.

Experiences.

To the Editor of the Religio-Philosophical Journal:

A friend of mine has told me of certain experiences which I am inclined to think would be welcome to the columns of the JOURNAL. To use her own words:

"I was visiting in Philadelphia, at an old-fashioned house where I had never stopped before, though its occupants had been old friends of mine in a neighboring city. It was one of those roomy square-built houses which were the pride of our ancestors, and I very much admired my own quarters for the night, especially the graceful work on cornices and mantels. In the morning I dressed early, and thought I would walk out in the garden. Remembering that I had gone through an unoccupied room, in finding my room the night before, and seeing the door of that same apartment open, I walked in, and was surprised to find standing by the mantelpiece, a very sweet looking old lady, in a close white cap, bound by a black ribbon; a black dress, and muslin kerchief put on V shape, and a black silk apron with deep pockets. A little surprised, I said, "Pray excuse me, madam. I didn't know any one was here," when she pleasantly nodded and smiled. I passed by her so closely that I could see a little discoloration of the chin, and went out, downstairs, and into the garden. Presently, at breakfast, I said, "I didn't know you had a visitor. Is she coming down?" Miss Rose, my friend looked up in seeming surprise. We have'n't any visitor, but you," she said.

"Why I saw her and spoke to her—a very pretty old lady, in the most old-fashioned dress—so quaint that it almost seemed as if she must have stepped out of a picture. Her cap was trimmed with black ribbon and her apron had such big pockets."

"What kind of an apron?" asked Miss Anne, the second sister.

"Black silk."

The two exchanged glances. Then Miss Rose got up and took a picture from a box on the table.

"Did she look like that?" she asked, as she gave me the miniature.

"Precisely," I said, "even to that little spot on her chin."

"Then you saw somebody who has been dead three years. This was her house and she left it to us," said Miss Rose.

But this old lady was as much alive as I am," I protested.

"Aunt Martha died three years ago," said Miss Anne.

"Dead or alive, I saw her," was my answer, and so I did.

The lady, whose testimony is given above is reliable. A few weeks ago in passing by a room in her own house, she saw the figure of a friend who is still alive. It was leaning against the shelf over the fireplace, both hands pressed to her heart. Another moment it had vanished. A week later came a letter in which occurred the following sentence:

"Did you think of me, dear M., last Saturday night? It was pretty late, near midnight. I had one of my old turns, you remember, in which you used to help me so much. It came on while I stood at the fireplace, and oh, how I did long for you! It seemed to me that if you were only here, it would save my life. The pain passed, however, and here I am writing to you."

I have more experiences of this same M. to relate, which I will forward in time.

A. S.

Significant Dreams.

To the Editor of the Religio-Philosophical Journal:

Generally our dreams have an intimate relationship with our waking thoughts; they are a continuation of our waking experiences which appear in the form of trains of associated ideas; these being no longer under the control of the will, often grow wild and fanciful. But there are a class of dreams which seem entirely distinct from these. We have all heard of remarkable dreams, and we have all had dreams that bore a stamp of reality, which seemed to forward or foretell some event, or which brought the conviction that while our senses were locked in sleep, the spirit had power to roam abroad and bring us intelligence of what was happening around. I have had several such dreams; the following two left a lasting impression:

I had a dear friend, who, with her parents, removed to another city. At first we exchanged letters frequently, later, she was married and her letters came at longer intervals until finally our correspondence ceased altogether. I had not heard from her in months, when one night she appeared to me in my dreams, her face as white as the dress she wore. She said: "It is a long time since last we met. Come, let us take a walk." I arose and followed. Without speaking another word she led me on and on along the streets in the dim moonlight. We were approaching the limits of the city, and a feeling of dread stole over me, for I felt intuitively where she was taking me. I stopped and asked, "Is it not too late to go so far?" "Come," was her only reply. Soon we reached the cemetery, entered and walked on until we stood before a row of graves; four were closed, but the fifth was open, freshly dug. All around us spectral forms were rising; one the figure of a woman approached and threw a wreath of roses to Maggie; it fell at her feet. She shuddered, and grasping my hand she cried: "Oh! come, come. I am afraid here!" Her hand was icy cold. The touch awoke me. I could not go to sleep again. In the morning I related the dream to my friends at home and told them that I felt as if something had happened to Maggie. It was true, for by ten o'clock came the despatch, Maggie died last night. Later I learned from her sister that she was the fifth of the family that had died.

The other dream I had when quite a small child, perhaps some seven or eight years old. I was sitting on the edge of my bed just after noon. All at once I felt so drowsy that I could not keep my eyes open. I threw myself upon the bed and was asleep almost before I touched my pillow. I awoke with a start, and asked my sister who was in the room, how long I had slept. "Only a few minutes," she replied. I had a strange dream which I related to her. I had gone with other children somewhere towards the river. The place was quite familiar. I had many a time seen that slope and that large branching tree, only I could not at once remember where. There was a crowd of people. I saw them leading three men whose hands were tied—brothers I heard them say. I stood apart to watch what they were doing, when to my horror I saw them hang one after the other on the tree. The first two went silently, but the third, the youngest, plead with them to let him live, but they heeded him not.

Soon after I had related my dream a boy came by and told us that he had just seen them hang three brothers. The first two did not speak a word but the youngest begged so hard to let him live. As soon as he mentioned the place I knew the locality; it was the same I had seen in my dream. I had been there many a time. Weeks after when I passed by to view the spot I saw a piece of rope still dangling from the tree.

* * *

Experiences.

To the Editor of the Religio-Philosophical Journal:

A clergyman, an acquaintance of mine, gave me a few years ago an account of an experience of his. After preaching a sermon, he returned to the vestry room and sat down in a reverie, thinking, I suppose, over the past, and considering the subject on which he had been preaching. Soon he had a vision. His father, who was living (as far as he knew) had just passed over to Paradise, and was meeting with his mother who had died many years ago. He remained an unusual time in the vestry and his friends wondered what he was doing so long alone.

Now, the remarkable part of the vision is this: his father was dying just at the time he had the vision, as he noted the time and it compared exactly.

Another experience of this friend is as follows: A group of the family were sitting in a room in England, and raps came and a voice was heard to say "Good-by." The voice was known as that of a lady, a relative of the family who had just died. Another group of the family in another part of England had the same manifestations and at the same time.

I can vouch for the truth of these two accounts, as the clergyman stands high in the Episcopal Church.

WM. MASON.

R. F. Bryant. writes: I would like to express my appreciation of the JOURNAL, especially in the stand it has taken exposing the frauds and humbugs, and upholding the good and pure. The JOURNAL, I think, is far the best paper published on Spiritualism, and I speak its praise to every friend of the cause whom I meet, and I hope to be able, in the near future to increase the number of copies that come to this office.

AT REST IN MOUNT HOPE.

The Obsequies of Mrs. Amy Post.

The funeral of Mrs. Amy Kirby Post took place at half-past two o'clock yesterday afternoon from the residence of her sister, Mrs. Sarah L. Willis, 93 Plymouth avenue. The services were attended by a large number of people, the spacious house being far too small to afford room for all who came. The principal address was made by Dr. Frederick H. L. Willis. It was an eloquent tribute to the memory of the deceased and its delivery occupied an hour. Dr. Willis gave a detailed account of the connection of Mrs. Post with the various movements for reform which have characterized the nineteenth century. He spoke particularly of her strong abolition principles, saying that she was not afraid to take the unpopular side of the question, and that she espoused the cause of the slave when this act meant social ostracism and persecution on all sides. The speaker also sketched her connection with the women suffrage and temperance movements and with Spiritualism. The address closed with a quotation from one of the poems of Whittier—"the Quaker poet."

George W. Clark, of Detroit, Mich., was the next speaker. He referred to the acquaintance of more than forty years with Mrs. Post and said that he never knew her to lose her temper. At the close of his remarks Mr. Clark sang an appropriate selection.

Mrs. Lucy Coleman, of Syracuse, spoke briefly. She said that Mrs. Post had requested her long ago to speak at the funeral in case Mrs. Post were taken away first. It was Mrs. Post's desire that some woman should take part in the funeral services, she said. Mrs. Susan Carpenter of this city also spoke expressing the hope that all might be as well prepared for death as was Mrs. Post.

The following interesting telegram from Frederick Douglass was read:

WASHINGTON, D. C., Jan. 30th, 1889.

Dear Jacob Post:

Say to your friends "It is well." All who live must die. Rest is here, resignation is ours. She bids us wipe away all farewell tears. She has filled up the full measure of mortal years. Few better than I know the excellence of her character, the kindness of her heart, the strength and firmness of her convictions, the serenity of her spirit, the evenness of her temper, and the breadth and fullness of her benevolence. Her love of God was manifest in her love of humanity, and she was never ashamed to include Indian or African in the bonds of human brotherhood and friendship. Few in private life have passed away leaving a larger circle to cherish their memory. Let no man judge her by his own narrow religious creed. Her life ours; her religion God's. To our own Master all must stand or fall. Gladly would I once more look upon her peaceful face, august and beautiful even in death. But I shall by the eye of my spirit always see her in a sweet and sacred radiance of silence and peace. FREDERICK DOUGLASS.

The floral offerings consisted of a handsome pillow bearing the word "Rest" from the Douglass union league, a bouquet from Mrs. C. E. Rider and several clusters of loose flowers. The list of active bearers was published yesterday with the exception that Ambrose Clackner took the place of one gentleman who was unwell. The honorary bearers were from the Douglass union league. Their names follow: J. W. Thompson, H. J. Callis, C. P. Lee, J. H. Armstrong, Robert Epps, H. A. Spencer, F. S. Cunningham, Thomas C. Platner and Rev. G. C. Carter. Brief services were conducted by Dr. Willis at the grave in Mount Hope, and then the remains of Mrs. Post were lowered into their last resting place.—*Rochester (N. Y.) Herald, Feb. 2nd.*

Interesting Experiences.

To the Editor of the Religio-Philosophical Journal:

In '53 I taught a class in penmanship at Randolph Centre, Vt. The lady's daughter where I boarded had independent raps on the head-board of her bed after she had retired, loud enough to be heard across the street. She would frequently say to the intelligence, "Do be still, I want to go to sleep." They purported to be a band of spirits from N. Y., with the drum and fife, etc. Often she was moved with the bed across the room. One night after returning from my school I conversed through the alphabet, the influence saying, "Be a little more calm in your school." It was good advice.

While in Cincinnati I visited a medium, Mrs. Weaver, on Longworth St. She was a stranger to me. We were seated alone, and she said: "Julia Pretlaugh has come with you from Covington." I said, "I do not know her." She said, "I am a cousin of Mrs. Morse, the mother of her boys that you teach." I inquired of Mrs. Morse and I found that it was true. Another spirit came and said, "Enos." I asked, "Father, if that is you, have you seen my mother in the spirit-land?"

"I have seen your mother twice, but I am not living with her; I am living with Lydia, my first wife. I was most attached to your mother while here, but Lydia and I understand each other better."

In 1860, when in Boston, while waiting for business, I attended a medium-school taught by Mr. Fitts; it was composed of all classes. In a week my hand was controlled to draw a moss rose, commencing in the centre and working outward. I made inverted pictures, and played on the piano, singing opera music, partly unconscious.

I resolved that I would go home to Vermont, for I preferred to develop as a medium rather than teaching, and I said, "I will go home to-morrow."

Something said, "No, you can't."

"Yes, I will."

The next day a private school was offered me to teach penmanship and in a few weeks I had all I could do.

In 1864, while teaching in Buffalo I boarded at Mr. Maynard's, and attended séances held in the parlor. One night the controlling spirit promised to bring a clock from a music store. The windows were fastened, and cleats nailed at the bottom of the doors. Dr. Oliver presided. Mr. Reed was the medium. "Old John Brown" was sung and in five minutes the clock was ticking on the mantelpiece. The spirit requested two men to carry the clock home in the morning, on Main street, which they did, much to the surprise of the dealer. Mr. Maynard was a custom house officer.

In Grand Rapids at Dr. Schermerhorn's séances, my children talked with me as they did when in the form. The doctor sat in the centre of the circle. We often heard four or five spirits talking with their friends at the same time; it was like a circle of friends on a visit. They freely answered questions, and questioned us sometimes. Wasach, the spirit of an Apache chief, often accurately described the friends of our company, and gave their names correctly. Spiritualism is based on facts and cannot be explained away. MRS. L. A. HUTCHINS.

Detroit, Mich.

A Frolicsome Planchette.

To the Editor of the Religio-Philosophical Journal:

Seeing in the JOURNAL of December 15th a letter from Kansas, "A Most Fiendish Imposition," I concluded to send you a parallel case, though the medium was not to blame. Three years ago a young girl was staying with me, the daughter of a neighbor. One evening the family had all gone to bed but she and I. Suddenly she looked at me and said, "Mrs. H., I hear that you have a planchette."

"Yes, I said."

"Won't you let me see it," she asked.

I got it for her. She took it, looked it over, and asked, "What does it do and how does it work?"

I told her it would write for some people, but that not for me. She asked if she might try. I said yes, and got paper, and showed her how to hold her hands on the planchette. In a few minutes she said, "Oh! it is moving." It had written a message signed by a beloved son living about 300 miles away: "Mother, I died to-day. My body is not buried. They will put it in the ground to-morrow."

In two weeks I heard from my son; he was alive and well, and now at home. C. J. H.

Jasper, Oregon.

James Dickey owns a farm in Fannin County, Georgia. For years the Fannin family has cultivated it, getting what could be raised on its thin, rocky soil. Mr. Dickey has worked it from early boyhood. He won't work it any longer, for a few months ago a Chicago firm that is looking for marble in Georgia struck this farm, and after prodding into its crevices and gullies told Mr. Dickey that they would like to lease it for 100 years on a royalty for every square foot of marble quarried, which they guarantee shall reach $1,000 a month and not exceed $5,000 a month. Mr. Dickey thinks this is good enough, and has leased his farm.

Remarkable Talent of a Half-Witted Countryman.

Reuben Field, the mathematical prodigy of Lexington, who has attracted so much attention of late, was born in Warrensburg, Johnson County, about thirty years ago, and possesses only slightly better intellectual faculties than "Blind Tom." Reub's gift is made the more prominent by the barrenness of his mind in other features. He has no intelligence aside from his remarkable manipulation of figures. Give Reuben Field a problem, no matter whether it be in decimal, compound, or vulgar fractions; it makes no difference whether it is better suited to the rules of short than long division; it is immaterial whether there are ten figures or 760 in it; whether multiplication or subtraction: and he will, without the aid of paper or pencil, give you the answer before the echoes of your voice in propounding the question have fully died away. He cannot read; he cannot write. He does not know one figure from another, and yet mentally, by the gift which he possesses, he can solve any problem submitted to him. As "Blind Tom's" talent of repeating pieces of music played in his presence for the first time by many of the most brilliant performers in the country has been tested, and always with the result of making more wonderful his great gift, so have learned mathematicians tried to trap Field, but without success. To give him a problem which one himself could not solve would not determine whether he was right or wrong, and lest errors might be made most difficult "examples" in the higher arithmetics as well as others, originating with their questioner and simple enough except for their long array of figures, have been hurled at him, and quick as a flash would come his answer always correct.

Give him the diameter of the wheel of a locomotive and the distance between any two points—it makes no difference how great—the time spent in traversing this distance, and you have hardly ceased speaking before he gives you the number of revolutions the wheel makes in covering the distance. Give him the distance and the time and he will tell you the diameter of the wheel. Tell him the dimensions of a brick, and say to him a wall is so many feet long, so many high, and so many thick, and he promptly tells you how many bricks are in the wall. Not in a reasonable length of time, as though calculating, but instantly, and while skilled accountants who have witnessed his feats have questioned the correctness of his answers, they found they were in error and Field was right whenever they did so. Tell him to multiply 9 898,746,322,-156 by 73, add 89,572, and divide by 60, and in less time than the reader can calculate it Reub will have the answer ready. These figures are only used as an illustration, but they are simplicity in its purest form compared to some submitted to him. He has gray eyes, and when not engaged in exhibiting his strange gift they are entirely free of expression, as though they were dead glass, but have him in the excitement of figures and a strange glitter, something a little short of an expression of madness, lights them up. The strangest of this half-witted fellow's accomplishments is that awakened at any hour he will tell you the time to a second. He does not make a business of exhibiting his power, and it is not always that those who are most kind to him and whom he knows best can persuade him to "show off." He says his power came from God, and if he accepted offers which had been made to him to travel with showmen, or to take employment in large business houses God would take the gift away.—*St. Louis Globe-Democrat.*

THE SUPER-SENSE OF ANIMALS.

Remarkable Evidence of Their Appreciation of Impending Dangers.

When engaged in locating a railway in New Brunswick, Mr. James Cadman, civil engineer, was compelled one night by a severe snow-storm to take refuge in a small farmhouse. The farmer owned two dogs—one an old Newfoundland and the other a collie. In due time the farmer and his family went to bed, the Newfoundland stretched himself out by the chimney corner, and Mr. Cadman and the man with him rolled themselves in their blankets on the floor in the front of the fire.

The door of the house was closed by a wooden latch and fastened by a bar placed across it. Mr. Cadman and his men were just falling asleep when they heard the latch of the door raised. They did not get up immediately, and in a short time the latch was tried again.

They waited a few minutes, and then Mr. Cadman rose, unfastened the door, and looked out. Seeing nothing he returned to his blankets, but did not replace the bar across the door. Two or three minutes later the latch was tried a third time. This time the door opened and the collie walked in. He pushed the door quite back, walked straight to the old Newfoundland, and appeared to make some kind of a whispered communication to him. Mr. Cadman lay still and watched. The old dog rose and followed the other out of the house. Both presently returned, driving before them a valuable ram belonging to the farmer that had become separated from the rest of the flock, and was in danger of perishing in the storm. Now, how did the collie impart to the other dog a knowledge of the situation unless through some super-sense unknown to us?

I told Mr. Cadman of another instance of canine sagacity that had come to my own knowledge. Where I boarded many years ago was an old dog, quite too old to be of any service. This dog would never leave the house or yard with any person except my wife, but whenever she went out he was certain to follow her. One day she started to visit a friend living about a mile away. It was early spring, and there had been a freshet, but the water had partially subsided and the stream had slightly frozen over again. My wife attempted to cross a little brook, the bridge across which was overflowed, on the thin ice. The old dog placed himself in front of her, and by vigorous barking—a thing unusual with him—and even by taking hold of her dress, tried to prevent her from risking herself on the ice.

He did, indeed, prevent her from crossing at that point, but she thought she might crawl safely along by holding onto a fence that crossed the brook a little further up. In consequence she broke through and got a good wetting, simply through disregard of the repeated warnings of her guardian, who really seemed to have a better appreciation of the strength of the ice than she had. He would go on himself without hesitation, but objected to letting her try it.

Some time afterward this dog's master remarked in his hearing that he was growing so feeble and helpless that it would really be necessary to kill him. The poor creature, altogether contrary to his usual habits, left the house and went away some distance into the woods quite alone. A few days afterward he was found lying dead under the largest tree in the vicinity.—*Forest and Stream.*

What Day Shall We Celebrate?

To the Editor of the Religio-Philosophical Journal:

As the date is near at hand on which Spiritualists have celebrated what they have been wont to call the anniversary of the birth of modern Spiritualism, it behooves us to ponder the matter well to see if we can not agree upon some other more appropriate natal day.

Spiritualists have had in the past, and still have, loads enough to carry without continuing to bear the Fox scandal. I suppose the Fox children were good mediums; the elder sister was not only a good medium, but is still a very estimable lady; yet the younger sisters have sunk themselves so deep in infamy that it is time for us as Spiritualists to "stand from under."

According to historic accounts, no doubt exists that the first spirit rappings, so-called, were produced through the mediumship of the Fox children; yet it is probable that within five years from that time the same phenomenon was produced by hundreds of other mediums in all parts of our country and in foreign lands; so the statement now made by these apostates that the raps were produced by fraud should have but very little weight with candid, reasoning people.

Spiritualists cannot but feel humiliated by this scandalous affair, yet genuine mediumship still remains and is just as good, if not better, coming through other and more moral organisms. The gospel taught by Jesus was as good after the apostacy of Judas as while he was a member of the apostolic family. In this case we may well ask, "Have the High Priests paid the thirty pieces of silver? At all events we should select some other day than the 31st day of March for holding our festivities.

I am not well posted on the historic events connected with Spiritualism of forty years ago. I know that Judge Edmonds, a distinguished jurist of New York, espoused the cause about that time, and there were some quite prominent conventions connected with modern Spiritualism held about that time, which might afford a starting point. Let us hear from some of the old pioneers of that period. If we give the 31st March the "go-by," it is time to take action. Let us have an expression.

Riverside, Mich. D. FOYNTON.

Notes and Extracts on Miscellaneous Subjects.

Queen Christina has offered the pope an asylum in Madrid if he decides to leave Rome.

Erastus William is said to own all the American patents for the slot devices for nickels.

Among the members of the New Hampshire constitutional convention are eight Sanborns and ten Smiths.

A curious feature of the theatres in Melbourne, remarks a newspaper writer, is that they are mostly all equipped with billiard rooms.

The sultan of Turkey is one of the most enthusiastic chess amateurs in Europe. He will play the game for hours without intermission.

The ruler of China, the dowager empress, has ordered for the benefit of "the son of heaven" that Shakespeare shall be translated into Chinese.

A Green Bay miller sent Queen Victoria a barrel of flour over five years ago and she hasn't thanked him yet. Perhaps her bread wouldn't rise.

An authentic silver dollar of the Confederate States is valued by coin collectors at $1,000. Only a few were coined before the Confederate mint ran out of silver.

Commodore Price, late of Troy, and father of the duchess of Marlborough, cut off his titled daughter in his will, leaving her nothing of his large estate.

Belva Ann Lockwood has been appointed representative of the Universal Peace Society of America at the Paris exposition. She will start for France about the 1st of May.

Miss Hattie Proctor, of Defiance, Pennsylvania is said to have devised a method of producing gas from crude oil at a cost of only five cents per 1,000 feet.

In preaching against extravagance a western minister looked straight at Mrs. Hiram Torver, who had on a $12.00 bonnet, and she fainted dead away.

The rarest collection of old watches in this country, if not in the world, is owned by Giovanni P. Morosini, at Irvington on the Hudson. He has from 500 to 1,000, worth about $30,000.

A doctor's bill of $30,000 leads among the little items in the expense of a Baltimore millionaire. The sum was considered exorbitant even by the wealthy patient, and the bill is to be contested at court.

Living in Japan is very cheap. You can rent a big house, keep three servants, have a drive every day, and live off the fat of the land for $5 per week. In addition to this the natives will take off their hats to you.

Evangelist Moody is holding daily services in a mammoth pavilion in San Francisco, and, although the place accommodates 6,000 people, it can't begin to hold the crowds that come to the revival meetings.

Senator Vance of North Carolina had one of his eyes successfully removed. He began to lose the sight of it more than a year ago and it has grown worse until recently, when he became entirely blind in that eye.

Old Boxem Brown of New Mexico is a coffin peddler. He travels with a big wagon, a team of mules, and about twenty cheap assorted coffins. He says he knows a hundred men who already have their coffins in their houses.

Count Herbert Bismarck is obtaining an unenviable reputation for boorishness. At the recent imperial banquet in Vienna, it is said, he ate so gluttonously that he had no time for conversation with his neighbor, the prince of Hohenlohe.

For the supper to be served at the inauguration ball in Washington, there will be provided 20,000 raw oysters, 20,000 stewed oysters, 8,000 chicken croquettes, 6,000 sweetbread pates, 300 gallons of terrapin, and other articles of food in proportion.

Mrs. Mary Brunner, who lives on a farm near Derby, Pennsylvania, is one hundred and two years old. She has 171 descendants living. She was never taught to read, and passes her time smoking, which has been a solace to her for the last sixty-five years.

An African trader has so trained a young gorilla that it follows him around like a dog. It recently accompanied him on a tramp of twenty miles. The animal does numerous tricks, and is so docile that its master doesn't hesitate to allow it to sleep with him.

The Connecticut Legislature will pass a law making it a very serious matter for any one in that state to sell, lend or give any boy under sixteen years of age tobacco in any form, but it will be aimed more particularly at cigarettes. This is making a true estimate of Connecticut tobacco.

The new pencil introduced by Faber for writing upon glass, porcelain and metals in red, white and blue are made by melting together four parts of spermaceti, three parts tallow and two parts wax, this mixture being colored with white lead, red lead or Prussian blue, as desired.

The Bellaire, Zanesville & Cincinnati Railway is advertised as "the only line running through, without change of cars, to Jerusalem, Bethel, Ozark, Jacobsburg, and in full view of the Plains of Abraham,' near Cumberland. Close connection made at Jerusalem with stage for Antioch."

One of the evil effects of fog in London is its baneful influence upon flowers. The head gardener of the Royal Botanic Society has reported that the recent darkness and fog had greatly injured the bedding and other soft-wooded plants so that a dearth of flowers might be anticipated in the spring.

Information comes from London that the proper dog now is the greyhound. Greyhound pups have recently fetched as high as 850 guineas, that price having been paid at a London auction for the puppy Fullerton. Sixty or seventy guineas is said to be a common price for young dogs with any claim to blood.

A rather strange affliction happened to a Minnesota couple who were sleigh-riding, says the *Helena Herald*. The young man's right ear and the lady's left ear were frosted, while the other two were not cold at all. Why all four ears were not frosted is a problem which has been submitted to the high school class in physiology.

Johns S. Bell, chief of the United States Secret Service, reports that for the year ending June 30, there were 497 arrests for counterfeiting. Of those arrested 145 were convicted, 165 discharged, and ninety-six cases are still undecided. Forty-six of those arrested were old offenders. A fact of interest is that a large percentage of the counterfeiters are Italians.

The New Jersey Historical society, with Governor Green's approval, has arranged that President-elect Harrison, in journeying to New York on the occasion of the Washington centenary, may enter the state under the same triumphal arch used in 1789, in honor of the first president. Of course the arch will have to be reconstructed, but the existing parts of the original will be used and the Assanpink will be spanned just as it was 100 years ago.

A Norwich, Conn., correspondent says, that longevity is far more prevalent in that state now than it was a half century ago. Within the past eighteen months, he says, not less than sixty old ladies, ranging in age from ninety-five to one hundred, have passed away. Besides these there have died during the past four years four persons between one hundred and two and one hundred and six years old.

A California man borrowed a dog and went gunning. The dog frisked about hither and thither, but didn't find game, and didn't seem to want to. At last, quite tired out, the sportsman sat on a log and reviled the dog, who didn't seem to care but continued to frisk and play. Presently he began digging in the ground in a very enthusiastic way, and finally unearthed a dark object. The gunner, who had been watching him in sheer disgust, sauntered over to see what the fool had found. It was an old leathern purse, and in it was $300 in gold and $1 in silver.

Curious Phenomenon.

To the Editor of the Religio-Philosophical Journal:

What I am about to describe has been a puzzle to me for about one year and six months; and I think that some reader of the JOURNAL may be able to explain it. Something has developed in my eyesight. What it is I do not know, but I will do my best to describe it. This something I can see at will, and when I do not want to see it it will not come. I only see it in the light. It will take many changes, even changing its shape while I am looking at it. It seems to be composed of changing pearls strung together. This line of shining pearls has been growing larger ever since I first noticed it,--in each eye a different line. One line will twist itself in all kinds of shapes while I am looking at it, and seems to be about four feet from me, in front. It has increased lately to a great size.

If I look at the right line, then I do not see the left one, and looking at the left one will force the other away. I am in perfect health and have first-class eyesight. Perhaps some doctor will say the phenomenon is caused by disease of the eyes. Will some body explain the cause? NICK BECKER.

Oshkosh, Wis.

The Hermetist on "The Signs of the Times."

That excellent little magazine, *The Hermetist*, edited and published by Dr. and Mrs. W. P. Phelon, at 629 Fulton street, Chicago, has in its January issue the following notice of Prof. Coues' address:

The Religio-Philosophical Publishing House of this city has put this address, made before the Western Society of Psychical Research into an elegant dress for general circulation. Like all of Prof. Coues' work we are not competent to criticise, even if we did not regard it as beyond criticism. We had the pleasure of hearing its delivery. It is one of the few events of a life-time where the pleasure is incomparable, and invaluable. Every one who has any expectation of thinking three thoughts in logical sequence ought to read it. We offer our congratulatory thanks to Bro. Bundy in behalf of the public for admitting the masses to the privilege of reading this stirring soul message. Price, 15 cents.

Terror Preaching.

The trouble with the terrors preached in the "old theology," says the *Christian Register*, was not only that they were so terrible but that they were fictitious. They did not represent real retributive forces, and they failed to show just how the moral law is vindicated by its own inherent majesty. To cast a man forever into a lake of fire and brimstone because he is too intelligent to believe in some of the corruptions of Christianity is a punishment hideously immoral in itself, and without any natural relation whatever to the presumed offense. But to show how the moral law works in the actual world of life, to exhibit the terrible effects of heredity by which the sins of fathers are visited upon their children, to show the moral degeneracy which may overcome an individual, a city, or a nation through contempt of moral laws is to reveal the true penalties of wrong-doing. The real hells are more terrible than those which the fictions of theology have painted. Certainly they have a more definite and direct relation to human life. The fictitious hells are rapidly passing away. We need to abolish the real ones, or, more accurately, the sin and injustice which creates them."

Mayor Gleason of Long Island City has written to Ira D. Sankey, offering to build a church if the revivalist can convert the Board of Aldermen of that city. If Mr. Sankey accepts the proposition he may be considered engaged for the rest of his life.

Wilkie Collins has been writing more than forty years, yet he finds it necessary to correct and rearrange his sentences as he goes along. The next day he revises it. Then after a second and third revision the copy is sent to the printer. The proof passes through a forth process of correction, and the matter is again looked over before it goes to press.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

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(Continued from First Page.)

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In the *Athenæum* for June 25th, 1887, Prof. Max Muller contributes the following:

ALL SOULS COLLEGE, Oxford, June 14th, '87.

To write to the *Athenæum* is not without its dangers. It brings you letters from every part of the world, many of them very useful, no doubt, but some require answers, and how is it possible in these days to answer all letters?

However, I ought at all events to have communicated to you before now the contents of some of the letters on Martin Elginbrod, and I should have done so had I not wished to consult first some books which I cannot get at Oxford. Thus Prof Reinhold Köhler asked me to read the 17th letter in "Briefe von Goethe's mutter an die Herzogin Anna Amalia, herausgegeben, von C. A. H. Burckhardt." I possess the book myself, but have at present no access to my library. I went, therefore, to the Bodleian, but was informed that the resources of that library were too small to allow of the purchase of such a book; it ought to be bought by the Taylor Institution but there also the book was not. I therefore waited till I should be able to see Prof. Köhler's note on the subject, which is sure to be valuable. Thus it happened that I also kept back for the present Mr. Mac Donald's letter, for which some of your readers are naturally anxious, and which is in every respect most satisfactory. As it has been asked for I shall delay no longer. Mr. Mac Donald wrote to me on the 17th of May from Bordighera:

"You have a right to know all I can tell you about the seeming coincidence—for seeming only I count it—between the German and English (or Scotch) epitaph you quote. My version of it was told me—written out for me I think—by Mr. Manby Smith, a man known in his day as a writer of tales. He assured me it was in a churchyard in Aberdeen, but I do not think he spoke from personal knowledge; and my own impression is that probably it is not to be found there. Anyhow it was the germ of the book to which you so kindly refer—my first novel. It seems plain to me that, whether it has been used as an epitaph or not in Scotland, which I must doubt, it is a translation from the German at Dobberan,—and for these reasons beyond the close correspondence in expression: the name had to be changed to make it rhyme with God instead of Gott, and in changing it the translator chose a name that not only corresponds rhythmically, but is almost in assonance with it:

Ahlke Ahlke Pott,
Martin Elginbrodde.

"The assonance, indeed, although not perfect in regard to the vowels, extends in a measure to the consonants.

"I am greatly obliged to you for bringing the thing to my notice, and rendering what in itself would have been of no consequence, of the greatest interest by your quotations from Michelet, and the 'Rig-Veda' as well. They point to the human consciousness of a something altogether deeper than desert in our relation with the heart of the universe."

This settles one side of the question. But I need not say that similar epitaphs have in the meantime cropped up from several other quarters. I shall mention only one to-day. In Zug, in Switzerland, the following epitaph is said to be found on a carrier's tombstone:

Hier liegt der Zuger Bot;
Oh, lieber Herre Gott,
Gieb ihm das ewige Leben.
Warst Du der Zuger Bot,
Und ich der Herre Gott,
So wollt ich Dirsauch geben.

I have written to my correspondent asking him to find out whether the epitaph is really to be seen at Zug; but I have had no answer yet.

Another correspondent tells me that in "Reminiscences," by Mrs. Cowden Clarke, the same or a very similar epitaph is mentioned as having been recited by Leigh Hunt. I fear I shall have to encroach on your space once more, as soon as I have paid a visit to the British museum.

F. MAX MÜLLER.

In the *Athenæum* for July 30, 1887, concludes the interesting research as follows:

OXFORD, July 21, 1887.

As I anticipated in my communication of June 14th, I find I have to write to you once more on Ahlke Pott. The note to which Prof. Kohler referred me is found on page 135 of "Briefe Von Goethe's mutter an die Herzogin Anna Amalia, herausgegeben Von C. A. H. Burckhardt," in the first volume of "Schriften der Goethe Gesellschaft," Wiemar, 1875. Goethe's mother, frau Rath, in writing very freely and openly to the Duchess of Wiemar, concludes her letter dated November 5, 1779, with a little apology: "When I write to my best princess I feel a little like Hansz Schickenbrod with our dear Lord God. The inscription on the tomb of that good man has been put into beautiful verses by Mr. Hubner, the geographer."

Prof. Kohler, who is a real mine of information—and sound information—on all that is connected with folk lore, being consulted by the editor as to whereabouts of Hansz Schickenbrod, sent him the following note.

"Evidently the Hans Schickenbrod mentioned by Frau Rath is one and the same person as Junker Hans Schiltebrod, of whom Wieland, in a letter to Merck of August 20th, 1781, speaks as follows:

"Do what you can, and what you like, and do—like Junker Hans Schiltebrod in his bargain with our Lord God—towards your neighbor, the editor, what you would he should do unto you, if you were the editor.' The two names 'Schickenbrod' and 'Schiltebrod' differ in a few letters only; one is probably a corruption of the other, unless both are disguises of a third unknown name. Junker Hans Schiltebrod's bargain alluded to by Wieland is very like a Low German tomb inscription in the church of Doberain, which has often been printed."

Among various communications which I continue to receive about this ubiquitous person, I shall only mention one more to-day, quoting from a paper called the *Public* a cutting probably of the last century, the following Scotch epitaph:

'd John Hildebrod
gude God:
ware God.
Hildebrod.
MULLER.

TWO STRANGE EPISODES.

In a recent number of the *Tribune* I read with great interest an article on mysterious disappearances. The article recalled an episode which many years ago came within the limits of my own observation.

The story seems so improbable that I would never dream of writing it, mainly through a disinclination of being regarded as a lunatic, but for the fact that others had met with an equally strange experience.

One night I was walking along Dearborn street, Chicago, when I noticed a young man walking just ahead.

It was nearly midnight, and the thoroughfare was almost deserted on that block where the figure lingered. Its appearance attracted my attention because of its irresolute motion. It paused and looked up dimly lighted stairways, and hesitated at street corners as if uncertain whether to turn or go on.

A man lost in a wilderness could not have run more uncertain of direction.

I soon overtook the figure and not far from a street lamp it turned in a frightened way as my tread neared it.

The face which suddenly confronted me and was as suddenly turned away was the face of a haggard, careworn young man, stamped with unrest and hunger.

Chicago is filled with such faces, and I walked on a few steps, when the face presently began to seem familiar to me.

This impression grew upon me so strongly that I lessened my speed to think over it, and finally turned back that I might see the walker near a street lamp once more.

When I saw him fairly face to face I recognized him at once as an old schoolmate, whom I had known a few years before at Montclair, N. J.

He said that after I had passed him he had recognized me and was on the point of speaking, but he felt so utterly poverty stricken that his pride had prevented him for weeks from hunting up any of his old acquaintances, many of whom he knew lived in the city.

We were not long finding a restaurant, where he enjoyed the first real meal he had eaten in many days.

Here he told me of the misfortunes which had befallen his family.

His father had been comparatively rich in Montclair until he became impoverished by a series of disastrous litigations. Sickness and death trod on the heels of poverty, and all that was left of the family was George Brewster, the young man who sat opposite me at the restaurant table. He was literally alone in the world and wholly unacquainted with it.

I invited him to share my room with me on Halsted street, and we repaired thither immediately. On reaching it he expressed himself as literally worn out with tramping the streets in search of employment, and undressing went to bed.

I had some letters to write which should go in the early morning's mail, and I fell to work upon them. As I was writing there was a knock at the door, and Mr. Fitzhugh Selby, who was a close friend of mine and who roomed in the same house, came in. He also had some letters to get off, and came in to borrow some postage stamps and chat awhile.

My back was turned toward the bed as I sat at the table. I explained that I had found an old friend, whom I had invited to share my room, and as I spoke I motioned with my thumb over my shoulder.

Selby glanced at Brewster, whose breathing indicated that he was asleep, and then, sat down at the table opposite me.

The breathing of the sleeper grew heavier and more regular as he drifted into a deep slumber.

Gradually the breathing ceased altogether, and this made me uneasy.

I stopped writing and Selby stopped talking, and then there was a silence in the room. There came no sound from the bed, and we could hear our watches tick.

Suddenly Selby rose up, and, as he looked over my shoulder, there was an expression of absolute horror on his countenance. He walked hastily over to the bed, and as I turned he threw back the clothes—the bed was empty.

We stood staring in each other's faces speechless with astonishment.

"I saw him here a few moments ago," said Selby.

We tore the bed to pieces, cast sheets and comforters in every direction, and dragged the mattress to the floor. Brewster had absolutely vanished from sight. We searched every nook and corner of the room over and over again.

Brewster's seedy clothes were as he had left them, on the chair, and his empty shoes rested on the floor near the foot of the bed.

But the material form of Brewster had vanished utterly.

In searching through the bedclothes we found the undershirt that he had worn when he retired.

It was still perceptibly warm from contact with his body. After an hour's endeavor to probe the mystery we did up Brewster's clothes in a bundle, and I, not caring to occupy the spot which had so lately swallowed up Brewster, accepted an invitation from Selby to share his bed.

Next afternoon we again visited the room where the mysterious disappearance had taken place.

The landlady had been there and made the bed as usual.

As we entered the room she walked along the hall and followed us in.

Her face wore a puzzled look and we waited to hear her speak.

"There's something queer here," she said.

"What's that?"

"Somebody breathing here all the time."

We paused and listened, and all could hear the regular breathing of some one in the apartment.

"After I made the bed I heard the breathing this morning," continued the landlady. We told her our story, but she did not believe it yet, as we stood and listened to the regular respirations of the unseen sleeper, it was plain to see that she was half inclined to.

There the breathing stopped, and she said she guessed it was some one in the next room, after all.

That day we settled with her for the rent, and sought lodgings elsewhere.

A few months afterwards the poor woman was committed to the asylum as insane.

The Commissioners who investigated her case did not consider it in any way peculiar.

Her hallucination was that she heard someone breathing about her night and day. This kept her from sleeping, and in a few weeks she died. She was a widow lady named Hurlbut. The number of the street I have forgotten.

Fitzhugh [illegible] is still living in Milwaukee, and will corr[illegible] the statement made in this article i[illegible] articular.

A V[illegible] R INCIDENT.

A case co[illegible] occurred in Nemaha County, Nebraska, over twenty years ago. I was living there at the time, but can only quote from memory regarding the extraordinary event.

There was a meeting of the Board of County Commissioners at the residence of Burrel Hoover, in the little town of Nemaha.

The Chairman of the board called the meeting to order a few minutes to 8 o'clock in the evening, and was engaged in transacting the usual business when he suddenly fell from his chair and stiffened out on the floor.

Every effort was made to restore him, but without avail.

A physician was sent for, who at first pronounced him dead, but afterwards examined the body more thoroughly and said he was disposed to call it a trance.

He was considerably puzzled, and another physician, who came about midnight, was equally at sea.

A burning candle placed under the sole of his foot raised a blister which yielded water when picked with a needle.

This was considered a certain sign of life.

To all appearances, however, he lay as one dead, there being no pulse, no respiration, and the body cold. At 8 o'clock in the morning he opened his eyes and in a few moments was sitting up and conversing rationally with those about him.

He said that while sitting at the meeting a shock suddenly passed through his frame and he was perfectly unconscious of the fact that he had fallen to the floor.

A few moments later he found himself floating in midair over the deck of a ship in the Pacific ocean.

The ship was a merchantman bound for San Francisco and was then off the coast of South America.

Night came on as he watched the ship, which was crowding sail to escape from another ship in pursuit.

About midnight the pursuing ship, which was a pirate ship, came within range and opened fire.

The merchantman made a feeble defense and was soon captured.

The pirates made fast, swarmed over the deck and cut down the crew. He vividly described the terrible scene when the pirates, by the glare of torches, murdered the crew and cast the bodies overboard to the sharks. During the fight three of the crew slipped over the side of the vessel and made their escape in a small boat.

After murdering all on board the attacking crew plundered the vessel. They were until nearly morning transporting the valuable part of the cargo to their own vessel. They then fired the ship and made off to the southward.

This is only a rough draft of a statement made by him with great minuteness of detail and carefully written down for future reference.

He insisted that he had witnessed an actual occurrence, and that his statement would be verified as soon as the boat containing three of the crew reached South America.

For two weeks he dreamed of the efforts of the three men to reach land and each morning wrote a diary of what had happened.

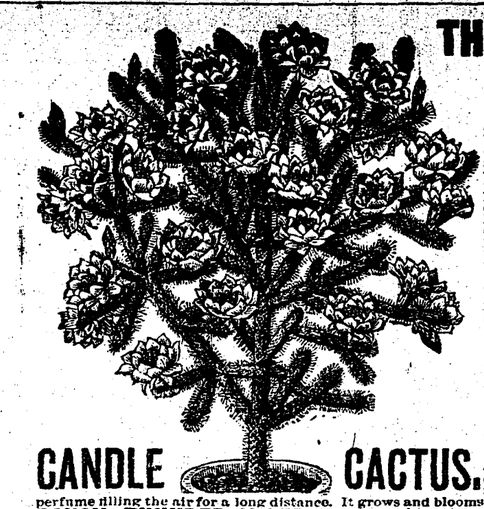
Delsaid that the sailors, pressed with hunger, bravely drew lots to see who should die to save the others.

The man who drew the fatal lot refused to submit to his fate and there was a death struggle in the boat. The man who was fighting for his life gave one of the others a death blow, and his living companion joined with him to cut up the body and eat it.

While engaged in this work they saw a sail in the horizon, and immediately cast the body overboard. The ship was heading for them, but changed its course, and at night-fall disappeared. Next day the two men, desperate with hunger, fought in the boat, and the one who had drawn the death-lot was again victorious and killed his companion. Again a sail hove in sight, and he did not attempt to cast the body of his mate overboard until he was certain of being rescued.

The ship sighting his signal of distress made directly for the boat and rescued him. When he saw the ship lean to and answer his signal, he attempted to get rid of the body, but his strength was so exhausted with hunger and the two terrible battles for his life that he was unable to lift the body over the side of the boat, and it was found by the rescuing party. He was taken aboard the ship and landed in Valparaiso, from which point a full account was forwarded by telegraph to the *New York Herald*.

The paper reached Nevada, and the account was identical in substance with that written by the County Commissioner after he had recovered from his trance, and the date of the mooring of the vessel was identical with the night of his falling to the floor at the Commissioners' meeting. I cannot recall the name of the man who went into this strange trance, but the facts, as I have stated them, can be recalled by hundreds of people who live in Nevada City.—P. S. D., in *Chicago Tribune*.



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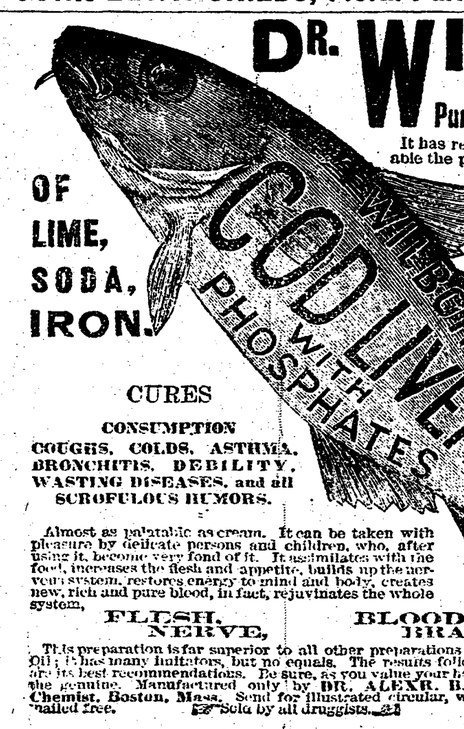
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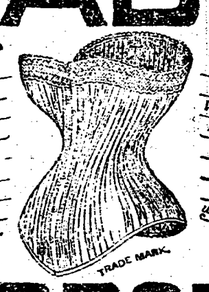
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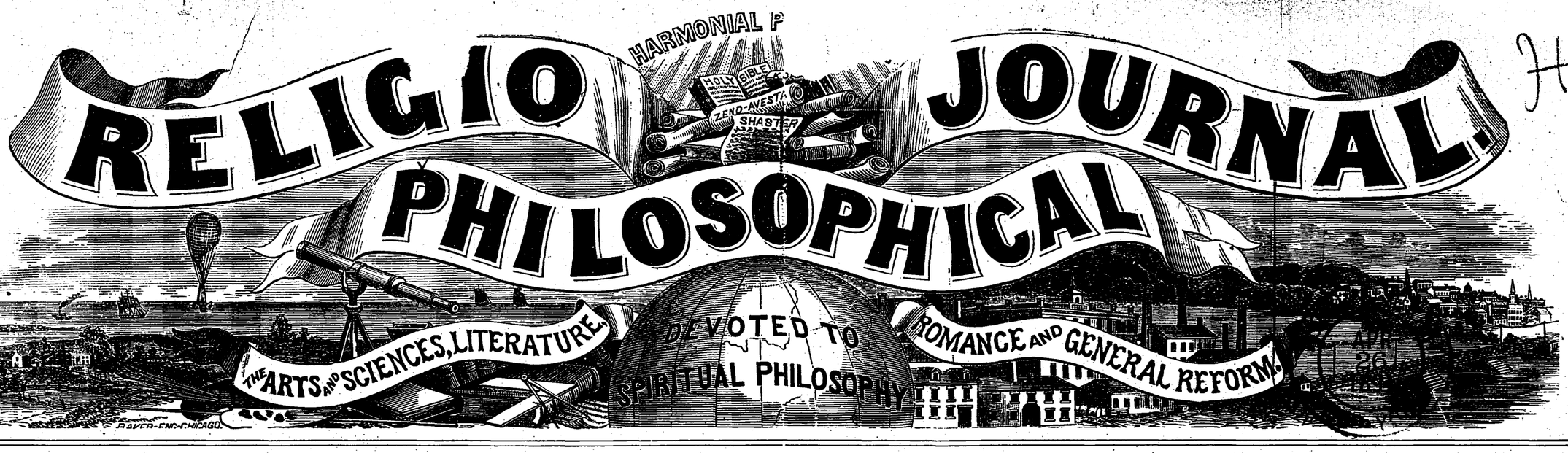
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VOL. XLVI. CHICAGO, FEBRUARY 23, 1889. No. 1

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THE IMPORTANCE OF SPIRITUALISM TO MANKIND.

A Lecture Delivered by Mrs. E. B. Duffey

Before the First Spiritualist Association of Troy, N. Y.

We are standing on the threshold of a new year, and humanity, ever hopeful with anticipations of the future, is looking forward, confident that life shall blossom brighter and bring fuller fruition in the year to come than in the year now past. It forgets that we make our own years—not in their outward circumstances, but in that inner ideal life which is the true life of man. The past year was to us what we ourselves made it. It was given to us as a piece of clean white paper upon which we wrote out our lives, with a trembling hand and many a blot.

"Farewell, old year!
We some of us can say: 'I knowledge gained
By this old year;' and some with beaming face
Will add: 'Yes, bless the year it gave me love!'
Another softly speaks: 'It brought me grace,
And filled my soul with radiance from above!'
And others with wet eyes
Will tell of memories
The year has left with them forevermore.

"Alas, old year! thou hast brou t bitter pain!
Taken our treasures ne'er to bring again.
But if to us no good but only ill
Has come through thee, then we our eyes have turned,
And with hands folded, sat inert and still,
And all thy meed of richest blessings spurned."

After all, the year can bring us very little; and as we stand face to face with the new year, let us remember that it is not what we shall receive but what we shall take from it, that will prove lasting in our lives.

We are standing on the threshold of a new religious year. The solar years which have passed since modern Spiritualism first attracted attention, count but as days in this year of centuries. We are still facing the future which seems to us pregnant with hope and promise, and anticipation pictures the surpassing glories whic this year shall bring to mankind. But it is no less true in this instance than in the other, that this new era of religious light will bring us just what we prepare ourselves to receive—just what we take from it—no more; and if we do not bring ourselves up to the level of the new spiritual truths about to be unfolded to mankind, the new year will mean no more to us than the old has done.

If the spiritual phenomena be really true, or if any portion of them be true, that fact is, without exception, the most important one which has come to the knowledge of man since the dawn of intelligence. It is, so to speak, the central fact of life, around which all others revolve, and by which all others are modified. It has a meaning as broad as the universe, as high as heaven and as deep as hell. It is a fact which affects the material, intellectual and spiritual condition of mankind. It means not only a revolution in religious thought, but a broadening of the researches of science, and an eventual modification of social and political systems.

Archimedes said that if given a fulcrum upon which to rest his lever, he would move the world. Spiritualism furnishes that fulcrum in its deductive fact of immortality; and you who stand in the way of the movement of the world had best betake yourselves to safe places, for the lever is already applied and the world is moving.

The basic fact of Spiritualism is the immortality of the soul. Other religions have taught this immortality, not as a present; all the calculations, the hopes and the ambitions of life have been only for the brief space of this mortal existence; and religion itself has come to the tomb, and in the midst of heart-rending sorrow has repeated in mournful tones: "Earth to earth, dust to dust, ashes to ashes!"

Forty years ago the first knockings were heard at Hydesville, near Rochester—were heard and understood. In those knockings was involved the future destiny of mankind. Puerile they seemed, the scoff of the self-styled scientist and the sneer of the skeptic. If they were false, they were utterly false, and unworthy of attention; but if they were true, what then? If they were true, our departed friends whom we had mourned as dead could return and communicate with us. What then? Immortality must be a fact and not a hope. What then?

From the new light shed upon us from the unseen world which encircles us like an atmosphere, we must come to believe that the old religions are erroneous, and a new system of religious thought and teaching must come to take their place. The plan of redemption is a chimera, and hell a nightmare dream of the dark ages, while heaven must be reconstructed on some other basis than that furnished by the book of Revelation; and what else? The fear of death is taken away from human hearts; and what more? There are laws in nature of the existence of which we have hitherto had no conception. The German scientist, Zollner, at least indicates this in his hypothesis of the fourth dimension of matter,—a hypothesis which seemed sustained by his own carefully conducted experiments; and what further? There are as yet undiscovered psychic laws which have an important bearing upon our welfare, both in time and eternity; and what still further? Science has a new work to do. She must overstep her old boundaries, and from the known quantities already given or to be given into her possession, she must solve the unknown; and what finally? There are unguessed at capabilities in the human soul, which may yet be revealed to and understood by the earnest seeker. Man has hitherto been a slave—a slave to himself, to the material world, and to religious superstition. Spiritualism strikes the shackles from his limbs, puts a scepter in his hand, shows him his kingdom, and tells him that to the brave, and the wise all things are possible! All this might have been seen by the clear prophetic vision when first the sound of the Rochester rappings fell upon the ear. But how few possessed that vision? It took not only these rappings, but the subsequent manifestations, varied as they are, by which man could spell slowly out the words: "The New Spiritual Era!"

That era is now upon us, and we stand in the first flush of its dawn. The past with its darkness is behind us, and the glorious light of Spiritual promise meets our gaze if we but turn it heavenward. Lift up your eyes, oh! children of earth! The shadows may still linger here, but there is light above and beyond. The advent of Spiritualism has signalized, so to speak, a renaissance in intellectual and mechanical thought. Discovery is crowding upon discovery. Men's minds have become opened to the reception of spiritual truth, and spirits are earnestly aiding man in his efforts to obtain a mastery over matter. In political, social and educational fields, progress and change have been quite as marked.

Already in this new era we have seen a great National uprising. The stain of slavery rested upon our nation like a foul blot. Then came the days of war and bloodshed, when brothers stood face to face as deadly enemies upon the field of battle; but the hosts of heaven were arrayed on the side of right, and when the hour was ripe a man was raised up, and the appointed work was given him to do. That man who stands as the central figure in the midst of great and stirring events, was a Spiritualist, and the spirits told Abraham Lincoln to sign and issue the emancipation Proclamation, which should strike the fetters from three million slaves. Could any work be grander? Could it have been done in other than the Spiritual era of the world?

Within the same period the late Czar of Russia, by a like stroke of the pen, gave comparative freedom to millions of serfs, and the spirits are now striving with his son, the present Czar, to compel him to yield to the just demands of his people for a constitutional government. Spiritualism has seen the overthrow of kingly and imperial power in France, and the permanent establishment of a Republican form of government. It has seen changes for the better in Spain. It has seen Italy liberated from the absolutism of the Church of Rome, and united under a government acceptable to the people. Everywhere the spirits are striving with mankind, helping them in their struggles for liberty, and seeking to fit them for a proper use of that liberty.

Spiritualism has popularized liberal thought. All through the centuries there have been a few brave souls who have dared to speak the truth as it was revealed to them. Poets, statesmen, philosophers, historians, and scientists—the brilliant intellects of the world—their works have been received, but their infidelity execrated and their personal characters calumniated. Fifty years ago, and less, to be an infidel meant to be a pariah in society, and to be under the ban of the law. It took a brave man to be a free thinker in those days, and there were very

er integrity in business relations than some who call themselves free thinkers—who illumine their lives by the light of science alone, and to whom the hope of the orthodox heaven or the fear of the orthodox hell, is as an idle word. Free-thinkers are as plenty as blackberries in August, and the very term free thought has become so popular that even some of our religious teachers occasionally try to twist it to their own advantage by showing that true free thought lies in the direct line of religious thought. Spiritualism has popularized liberality in religious thought until now no courage whatever is required to think for one's self—only so many lack the ability!

Science, even materialism, had furnished many of the weapons with which it was possible to demolish the superstitions of religion. But what are weapons without men? Man, although he prides himself on being a reasoning animal in the abstract, is practically many removes from it. The force of logic might have been hurled against the edifice of error and ignorance which Christianity had erected in the hearts of men up to this very hour, with no more visible effect during the last half century than during the centuries previous, had not Spiritualism come to the front with new tactics. Spiritualism did not at first appeal to reason. That would have been in vain, since man had been taught not to trust their reason. But it appealed to the human heart. It said to the sorrowing ones who mourned as without hope: "Your dead still live. They are not walled up in some distant heaven; but lo! they are beside you; they call to you; they stretch out their hands to you; they enwrap you in their love!" With glad cries of recognition soul reached soul across the abyss of death, and the immortality of love as well as of life was established. This was the beginning; the rest followed as a matter of course. The man who would turn deaf ears to the scientist who should seek to demonstrate the fallacy of popular religious modes of thought, was touched and softened when his dead wife, his child, him for whose loss he had mourned with bitter heart tears, his venerable father or his tender, loving mother came back and revealed to him the same truth, not in the form of a scientific disquisition but incidentally, as they revealed the story of their lives in the Spirit-world.

Did science or logic close the bottomless pit? No! True logic delivered an eloquent oration when the task was finally accomplished, and science demonstrated to the satisfaction of all minds that it was the proper thing to have done. But that abyss of horrors was covered never to be opened more through the ages, by loving hands and tender hearts—by the spirits of the dead who have returned to earth, but never one from that dread abode, and by human sympathy and faith which believed them.

It is said to be the first step which costs; yet thousands—millions—took that step unawares when they accepted the phenomena of Spiritualism, and thus found themselves in the purer air of religious free thought; yet they did not escape a sort of martyrdom because of that. Bless the brave men and women who in the early and unpopular days of Spiritualism dared to stand up in testimony of the truth, in spite of the reproaches of kindred, the desertion of friends, social ostracism and the loss of business prosperity. Spiritualists have not been subjected to the mysterious horrors of the inquisition; but many a successor and true follower of Thomas de Torquemada, as earnest, honest and bigoted as he, has made their lives as uncomfortable as the law would allow.

But this is only half the victory. The churches themselves are so honeycombed with free thought, that they are crumbling, and their entire overthrow is only a question of time. Those of you who can go back in memory to the preaching of forty years ago, and compare it with that of to-day, can best realize the change which has crept so rapidly into religious thought. Forty years ago the successful preacher dwelt principally upon the wrath of God. He took the sinner by the coat collar and shook him over the fires of hell, until the sulphurous flame choked his breath and singed his hair, and terrified beyond all measure the poor wretch knocked at the door of heaven and called on Jesus to save him. Doctrinal sermons were the order of that day. Now doctrine as a rule is slurred over, hell is no longer popular, and save for a little tinge of orthodoxy set upon them as a sort of trademark, the sermons of some of our most renowned preachers might almost be uttered from a liberal or spiritual platform. More than this, the bravest and most honest teachers are fast losing their orthodoxy, and are either proclaiming liberalism boldly from their pulpits, or else leaving said pulpits altogether, that they may be in no wise bound by a creed which they have outgrown.

Still further, in order to meet the pressing demands of the age, it has been found advisable to revise the sacred scriptures themselves, and to modify and tone down much which was held essential to religious faith in the past. As an evidence of the tendency toward more liberal and humane ideas in religion, let me quote from a book entitled "The Day of Doom," which accurately represents the religion of ante-spiritualistic days. The following is a picture of the torments of the damned:

"With iron bands they bind their hands
And crossed feet together,
And [illegible] both great and small,
They wail, and cry, and howl,
For torturing pain which they sustain,
In body and in soul.

"For day and night in their despite
Their torment's smoke ascendeth,
Their pain and grief have no relief,
Their anguish never endeth."

The following graphically portrays the bliss of the saints:

"The saints behold with courage bold
And thankful wonderment,
To see all those that were their foes
Thus sent to punishment.

"Then do they sing unto their king
A song of endless praise;
They praise his name and do proclaim
That just are all his ways."

The following is the doom of unbaptized and still-born babes:

"You sinners all, and such a share
As sinners may expect;
Such as you have, for I do save
None but mine own elect.

"Yet to compare your sin with theirs
Who lived a longer time,
I do confess yours is much less,
Though every sin's a crime.

"A crime it is, therefore, in bliss
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell."

There is a little unwonted touch of compassion here in allotting to these poor innocents "the easiest room in hell." Now in contrast to this, let me quote from Beecher's famous sermon on hell, preached several years ago:

"Show me such a Deity as orthodoxy describes, sending those vast multitudes to hell in swarms, and I will show you a devil, worse than the medieval devil. Such a Deity I will not worship, even if he sits on the throne of Jehovah. I will not worship cruelty; I won't, if I die for it. To such a heaven as his would be I don't want to go. Do men study the humanity that is in Christ's suffering that they may learn that his saints in glory dance over the myriad sufferers that have been swept like swarms of living flies to hell?"

So much for representative Congregationalism. Now, let us see what Episcopalianism has to say through Canon Farrar in regard to eternal torment:

"I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some people cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition. ....I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Savior and, it may be, of the angels and the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being in our present acceptation of them, simply mistranslations; they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty."

These are only two examples from many of a like character, indicating the drift of modern thought.

Again there is springing up in the very churches a growing belief in the truths of Spiritualism. Many are not brave and strong enough to face the ordeal of severing church connections and standing forth as acknowledged Spiritualists. So they keep up their connection with the churches, but accept Spiritualism in their hearts, and consult mediums *sub rosa*. They are cowards, undoubtedly. But even cowards have their uses sometimes. They are unwittingly helping to undermine the mighty structure which has sheltered their fathers for so many centuries, and which they depend upon to shelter them. There are also many clergymen who give their open adherence to the facts of Spiritualism, though they still cling to the traditions of the churches. Of these Joseph Cook stands out prominently. Bishop Newman is another who is halting between two opinions, and who, with his intense love of popularity, is probably waiting for the tide to turn fairly in favor of Spiritualism, before he casts in his fortune with that hitherto unpopular belief.

All this religious revolution has been the legitimate and predestined result of those rappings which less than half a century ago startled the world, and set it first to feeling, and then to thinking as it had never thought before. Let no one again ask: "What is the good of Spiritualism? What has it done?" We might rather exclaim, what has it not done? How much greater wonders it has accomplished than were foreseen. It claims as its adherents nearly if not quite one-fifth of the population of this country. It has permeated every social rank. It has challenged scientific investigation in both hemispheres with the almost unvarying result, when such investigations have been conducted solely with the desire to reach the truth, of eventually bringing the investigator over to the side of Spiritualism. It has already modified the religious thought of the day to greater extent than has been done since the time of Luther, producing not so much a reformation as a transformation. It has popularized independent thought in all directions, and thus opened the direct way for the [illegible] of [illegible]

which do not end with death. It has robbed the grave of its terrors. It has unbarred the gate of the future, and in revealing the existence and the meaning of the Spirit-world it has set the crown of immortality upon every human head. It whispers to man of his spiritual nature, and tells him of never-ending progression and development which draws him nearer and ever nearer the Infinite.

Truly our infant of the latter half of the nineteenth century has already performed the work of a giant. What could we ask more of it? In all the material wisdom of the past, in all its brilliant intellectual achievements, in all its religious thought, there is nothing which in the breadth and depth of its results will in any way compare to this; and among the facts of human existence it stands to-day as the one important fact, overshadowing all others by the far-reachingness of its accomplished and promised results, and compelling all religions and theories to yield it the first place.

This is where Spiritualism stands to-d and what it has done for humanity. If has not done as much for every Spiritual it is because such have not taken the g which it offers to them as freely, bec their spiritual development has been so tarded that they do not comprehend it in its importance.

Now, let us look toward the near future. With so grand a beginning for Spiritualism, it is reasonable that we should look toward a still grander accomplishment. Our spiritual era is yet new. We, the converts to the new faith, have not yet wholly passed out of the old condition of things. We are largely—almost wholly—children of the past The inheritance of ignorant and superstitious forefathers is ours whether we will or no. Our own early training has biased our minds even more than we are aware. The memory of the old year clings to some of us, and is cherished more fondly than our hopes and anticipations for the new. We too, many of us capable of accepting but wholly incapable of understandin meanings. There must be gener trained in the new school of liberal thou before we shall know what the average Spiritualist really is. So, too, it will take the accumulated result of the earnest thought and research of generations of philosophers and ardent questioners of nature before we shall even dream of the possibilities which are opened up to us through the natural revelations of Spiritualism.

Lytton, in that wonderful romance, Zanoni in which is represented humanity with al its passions and capabilities, its wisdom and its weakness, says: "There may be a deeper philosophy than we dream of—a philosophy that discovers the secrets of nature, but does not alter, by penetrating, its courses." This is the philosophy of Spiritualism. Beginning at first with its appeal to the affections, i opens up wider avenues of knowledge broader fields of research, and makes me master of the universe. It will teach him first, the capabilities of his own soul. "No in the knowledge of things without," says Lytton, "but in the perfection of the sou within, lies the empire of man aspiring t be more than man." This is no work of th dreamer or the mere idealist. Yet imag nation must point and lead the way. Wh creed has been to the religionist of the pa must the imagination be to the philosoph of the future.

"There are times in life," says the same au thor, "when from the imagination, and not the reason, should wisdom come." Who is there in youth that has not nourished th belief that the universe has secrets no known to the common herd, and panted a the hart for the water-springs, for the foun tains that lie hid far away amid the broa wilderness of trackless science? Every d sire in human hearts is but a glimpse things that exist, alike distant and divine So, too, every flight of the imagination in the realm of the spirit is an exploratio the unknown, from which the soul c back with dim shadow pictures of the a and the possible. There is no flight too or too distant for the spirit to take w wings are trained. The actual man find barriers on every hand, but in all the r of matter there is nothing impossible t possible man. When he has learned t come full master of himself, he shall the very elements of matter and of spi do his bidding. Time and space shall nothing to the conscious, masterful The possibilities of the present and the crets of the future shall be alike revealed him through this wonderful fact of Spir alism, about which, as yet, we know a lutely nothing save the bare fact of its istence.

How can we rest so idly, so content with our present ignorance, while such worlds are before us to conquer? Nature is teeming with facts which we fail to recognize. She spreads open before us her broad book of revelation, but we pass it by with closed eyes: and as the material world swarms with em bodied life, so space is teeming with spiri life of every grade and character; all bearin more or less intimate relations to ours all influencing us for either good or i having a hand in our destinies; and y walk on in serene unconsciousness of i seeing and hearing nothing, knowing ing.

There are adverse powers in the un as well as beneficial ones; and mob- perstition out of our new h

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY JOHN E. PURDON, M. D.

1. My mother was an Irish Roman Catholic; my father was an Irish Protestant. I had the supreme advantage of escaping from the intolerable dogmatism of either sect through the fact of this divided interest in religious matters, and am now at fifty years of age as free man as I have always been.

2. I have been acquainted with the philosophy of Spiritualism for the last seventeen years, and have made theory and practice go hand in hand in confirming my belief that it is to be one of the great factors in the regeneration of mankind.

3. Numerous experiences in my own home and in those of reliable persons, and association with public and private mediums who afforded me unmistakable evidence of the reality of almost all of the great classes of manifestations claimed by the most enthusiastic Spiritualists. Among these mediums I may mention the names of Miss Lottie Fowler, Mrs. Guppy, Miss Florence Cook, Miss Katie Cook, Messrs. Herne and Williams, Mrs. Jennie Holmes, Mrs. Bassett, Mr. Edward Purdon, Mrs. Blunt, Mrs. Demsterville, Mr. Henry Slade, Mr. Cecil Husk, Mr. Charles Watkins and Mr. Wm. Eglinton, the names being given nearly in the order in which the experiments and inquiries were made.

4. The early materialization (so-called) manifestations of Miss Florence Cook given in the presence of her father and mother in their own house, and with whom I was on very intimate terms, left nothing to be desired. I have seen in good light many different faces, black as well as white, appear the cabinet window on the same evening, I have seen such an exhibition followed rofuse hemorrhage from the nose of the ium, showing that the blood circulation e brain was profoundly altered, a conclu- confirmed by the almost complete con- n of color-vision in the medium, proved ist by actual examination after the ice. This experience, frequently repeat- in the case of the Cook sisters, tended to prove that the intelligence of the materializing individual was intimately related to the normal, or as the case might be, abnormal cerebration of the medium.

The more purely psychical manifestations of Miss Lottie Fowler and my brother, Mr. Edward Purdon, supplied me with absolute proof that clairvoyance was an intuitive faculty dealing with all *possible*, as contrasted with actual perceptions.

Mr. Charles Watkins also afforded me most satisfactory tests, as did also Mr. William Eglinton, the celebrated London medium, slate writing in full light should be be appreciated.

e had so many and so different good able experiences that I find it almost sible to particularize out of my extended researches the most remarkable fact that has come under my notice.

5. I do not regard Spiritualism as a religion so far as it primarily deals with facts amenable to the investigation of the senses. I do, however, regard it as the foundation of all *true* religion, *i. e.*, into which the emotions and feelings as well as he intellect enter. Spiritualism has in all ges supplied the facts which are the neces ary food of the religious emotions and hich, under the name of miracles, all hurches have used as supernatural data to eep the intellect in control and give that ree scope to the feelings without which the eligious sentiment tends to be dwarfed in n age of ignorance. In the present age of ulture, Spiritualism in arousing the cosmical emotions has turned the tables on the ogmatic religions by including them all ithin its more comprehensive area. It has applied a real standard of the universe, amely, man himself, in place of the uninterpreted, imaginary one; and by reducing miracle to law and order has robbed religion its terrors and death of its sting; fear giving place to knowledge, and the arbitrary ity to the God of Nature.

6. The object of Spiritualism as a branch culture being to justify the hope of immortality on the lines of verifiable inquiry, s greatest needs may be at once recognized y comparing it with other departments of atural knowledge and specifying the requirements which experience has proved ecessary for their successful prosecution. Spiritualism to be most effective as an engine of human progress requires to be put pon a scientific basis. To effect this it is ecessary to replace the accentuation of isoted facts, however impressive, by the recogtion and acceptance of general principles. e individual student must be brought into unication with his fellows, so that the of each may tend to the enlightenment l. A reliable current literature, liberalowed, reserved and thoroughly trained ers for the dissemination of exact lodge in all the allied and subsidiary of natural science, will all conspire to these ends.

a quick moving age like the present, time is precious and production large, ress must to a great extent take the of books for the education of the many, pt in the case of professed students. It therefore, a matter of absolute necessity t the purity of the press be guaranteed general as well as particular grounds. only must the subject matter handled in olumns be clean enough to place in the hands of the youngest child, but the tone and general tenor of its utterances must be *truthful* as well as entertaining. No consideration should be deemed sufficiently strong to justify an editor in suppressing the truth or glorying over a falsehood, for in a new study like Spiritualism any such proceeding must inevitably tend to chaos, as its history for the last generation fully proves. The other departments of current literature, magaand scientific serials may be safely o take care of themselves or suffer the quences of outraging an increasingly ated public opinion.

endowment of research societies for rosecution of recondite inquiries would st certain to result beneficially to the if the inquiries were conducted as those which preferred endowment proves beyond yea or nay that divided responsibility will not permit a thoroughly competent and honest investigation of any subject which is at the same time unfashionable and unprofitable. Really competent men, who work either from love of truth or in obedience to orders from their recognized superiors, are certain to supply exact results or to furnish reliable and truthful reasons why such are not forthcoming.

No man who starts with a prejudiced wish to prove a negative should be placed upon a research committee; for unknown to himself and even in spite of himself he introduces factors sufficient to vitiate the results of a far less delicate investigation than one in which the instruments in use are not balances or even imponderable beams of heat or light, but the extra-sensitive and responsive nerves and nerve centres of a human indicator. It is here, if anywhere in a scientific inspection of nature's mysteries, that the man with an evenly balanced mind is required, and where a passionless calm is imperative to gaze steadfastly into the eyes of a new found truth before recognizing it as such.

The endowment of a University for Anthropological Research on the basis of the Johns Hopkins University of Baltimore would do more to satisfy the spiritual cravings of the people of America on the practical side of the search for truth than the preaching of the seventy or eighty thousand divines who handle spiritual subjects from the side of theory, prejudice and guesswork. Those who sleep contentedly the dogmatic slumbers of the creeds and churches do not desire such an institution, but to the children of even the most bigoted and dogmatic, it is a vital need; for the changes which are being rapidly but silently wrought in even the most cherished beliefs of our fathers are such as must lead to a practical negation of professed religion, if an actual foundation in truth and in fact be not provided by the scientific exposition of the principles of Spiritualism and the rigid demonstration of the dependence of the same upon the nature of man in this world as well as upon his enlarged condition in the future.

A central institution of sufficient weight and power to make its official statements authoritative is an absolute need in the present dearth of public culture. Private individuals in many instances make heroic efforts to stem the tide of popular ignorance and cowardice, the latter even more pronounced than the former; but what can individuals do singly where there are millions to be taught against their stupid wills by the crushing weight of the moving mass of mankind. Who dares to question the truths of astronomy, and what percentage of the rank and file of the world knows anything about its facts beyond a few commonplaces?

A Spiritualistic or Psychic University would rigidly exclude the speculative from the scientific domain proper, in which facts would be the basis of inductions, reserving the former for the application of its own proper methods. It is needless to say that the medium and sensitive would play a most important part in both the speculative and scientific order of inquiry, and that they would meet with the consideration due to them at the hands of able investigators who would know how to make proper allowance for those deranged and diseased conditions, which on occasions even in the case of true mediums produce untoward results ranging from hysterical disturbance to palpable crime.

An important function of a great anthropological school would be to make special research with the nature of the operations of the mind when it appears to work upon transcendent lines. Extraordinary arithmetical performances, such as those of Zerah Colburn, the American calculating boy, who effected stupendous results in the handling of prime numbers, falling entirely outside the province of the mathematician, indicating a region of psychic reality which may or may not necessitate the hypothesis of an open communication between earth conditioned minds and those no longer bound by its restrictions. Surely such inquiries are in themselves noble and their satisfactory prosecution would nobly reward him who endowed a university for such studies as well as those who worked upon its foundation.

The great subject of Spiritualism proper, as contrasted with, and distinguished from, hypnotism which is essentially physiological in its aspect, would exercise the professors and students of the university as an entirely new branch of physical science, which, supposing it to exist *in posse*, it would be the great triumph of the last years of the nineteenth century to bring into correlation and harmony with the better known but still mysterious branches of physical science which illustrate the formal play and quantitative relations of the unknown substratum of the universe.

It is but a short step from the endowment of research to the education of a staff of teachers and lecturers whose profession will be that of public instructors, whether in schools, on platforms or in pulpits, and who would be eagerly listened to and respectfully treated by an ever increasing body of truth seekers. There are many men before the public at present who are producing excellent results, which prove that they are competent and up to their work, but their number is a vanishing quantity in comparison with the needs of the coming dawn. Let us have such teachers and plenty of them, and let them be specially educated for their work and well remunerated for it too.

Earnestness, liberality in mind and purse, and purity of thought and action, not only in the case of mediums but also in that of their employers, will render Spiritualism a blessing to the world and save it from the sneers and accusations of those who do not understand its true inwardness.

7. A knowledge of psychic laws irresistibly compels us to change views regarding that most important of man's duties, the bringing up and instruction of the rising generation. The importance of giving not only liberal but absolutely true views of life to children cannot be overestimated. In matters connected with religion this is more particularly the case. By the aid of Spiritualism one can, if a professing Christian, put the New Testament into the hand of his child without that terrible reservation which less than one generation ago made so many of us half-hearted cowards in imposing upon our children that which we no longer dared to acknowledge as strictly true and suitable as a basis for the beliefs of full-grown men. Spiritualism has changed all that. The New Testament not only may be, but probably is, a true record of events happening in the days of which it treats. Human nature has always been pretty much alike from the dawn of history, so that we do no violence to the analogies of experience if we grant to the past the same credence which we demand for the present-day wonders.

But it is not only the nature of the events recorded in that book upon which new ed the mind of civilized world for eighteen centuries are known to be no longer the creation of a religious enthusiasm, but may represent veritable men and women like certain of those among us now. It is no small gain to be able to so far substantiate the basis of a time-honored religion as to put it upon an equal footing with the other beliefs of this liberal age. Before Spiritualism appeared it was the fashion of skeptics to ignore the Christian religion as entirely unworthy of attention on account of its palpably false and impossible foundation. But the interpretations forced upon the letter of that gospel by the discoveries and teachings of Spiritualism have compelled the skeptical but honest-minded inquirer to accord to the examination of the Christian religion the same critical attention which has been so fruitful in furnishing us with the connected history of religious thought from its beginnings in a crude form of nature worship to its culmination in the recognition of the unity of God and man; the One and the Many in its sublimest aspect.

Spiritualism has rendered Christianity a possibility in the twentieth century. Apart from its phenomenalism and its numerous and often opposing philosophies, it has a perennial vitality in its naturalism. The human race would have had to invent Spiritualism to save itself from self-destruction and despair, if the blessed hope of a larger experience had not forestalled itself. I feel, therefore, justified in making the statement that the greatest benefits of Spiritualism are reserved for the rising generation. We, of the present generation, have had a religion to examine and modify by the light of advancing knowledge; but consider the state of the children who would have to start in life without a religion, or consider the mental condition of honest parents who, if they did teach their children their ancestral religion, would be teaching that they knew to be false?

The want of a new religion, or at least the modification of the old theology to such an extent as to permit religion to be placed upon a scientific and humanitarian basis, is everywhere felt, except within those folds to which creed is more precious than knowledge and blind faith than justifiable hope. The leveling up process in religion, the preservation of all the moral essentials of Christianity, begins to be effected when the inquirer boldly faces the question of the so-called Divinity of Christ. That which He recognized as the solidarity of a regenerated humanity and its substantial oneness with the universal life has at the hands of ignorant and interested priests and teachers become that unsupportable dogma the burden of which thinking men will no longer permit to be thrust upon them. Let any one who still wavers ask himself the question—what would have been the nature of the offspring of this God-Man?

All Christian sects have carefully excluded the possibility of this question being asked; *blasphemy* would be the only answer. The Church of Rome was wise enough to forestall such a question by inventing, in quite recent times, the dogma of the Immaculate conception of the Virgin Mary; that is to say the assertion that her conception was without sin on the part of her parents, thus cutting off the stream of human nature one generation farther back.

Generalized Christianity on the honest and openly professed basis of modern Spiritualism is in my opinion the safest and purest form of religious training for the children of any family. Children take naturally to a religion of love and, unless we wish to have them ready-made philosophers from their tenderest years, we must give them an expurgated Christianity,—hell and the devil being utterly ignored, or rest content with impressing the dry details of abstract ethical teaching. Nothing can replace the Christ conception; it cannot be too early impressed upon the dawning intelligence of the young. Why do not the leading clergy who preach liberal Christianity show their colors honestly and acknowledge the enormous transformation that has taken place in their opinions regarding the nature of the man Jesus Christ? They are false to the trust imposed on them by their weaker brethren in not so doing.

The fundamental principle of the philosophy of Spiritualism lies in the recognition of the past, that spirit is the one substance underlying all natural phenomena, be they subjective or objective. This truth at once brings the individual man in contact with the whole of nature. It necessarily makes man, who is the crown and glory of the natural sphere, the son of the Infinite Being, if God be acknowledged to exist at all; a question which I cannot think can be raised by any educated Spiritualist. Each man by reason of his birthright, is able to recognize the falsity of the dogma which asserts that the race as a whole has been endowed from its beginning with the attributes of self-destruction and degradation which all the pessimistic religions assert and which by various devices they have endeavored to avoid. Spiritualism, on the other hand, while recognizing the fact of man's progressive rise from more and more humble and debased conditions in the more and more distant past, has made the glorious extension into all future progression, of the means whereby he has arisen to his present eminent position in the animal kingdom. It recognizes this means in the *conservation of individual effort*.

Such a radical improvement upon the dogmas of the past religions cannot but react upon society to its profoundest depths. It supplies the lower strata of the work-a-day world with that hope which the nominal Christianity of the day has failed to supply, or is proved by the empty benches of its so-called houses of worship, working men being conspicuous by their absence. It has been well pointed out by an able contemporary writer that the strength and the spread of the religion of Buddha among the downtrodden nations of the distant East, may be chiefly traced to the refuge which it offered from the necessary and irremediable sorrows of life, due to a great extent to the errors in the social system which was so constituted as to paralyze anything like individual effort, except in the case of the great and noble.

Spiritualism, if not a religion in itself, is the foundation of the most manly religion the world has ever seen, and for the matter of that, the most womanly religion, too, since from the foundation upon which it rests it must logically grant equal rights to all, sex being recognized as a mere accident of development, the spiritual nucleus only requiring appropriate conditions to enable it to assert its substantial equality, if not superiority, in the case of woman. The shifting of the twin burdens of sin and responsibility upon the shoulder of another, which the common sense and innate honesty of mankind refuse any longer to believe in, has doomed the Victorians

Christianity of the entirely undermined, especially in the purely evangelical and orthodox establishments, so-called; the wise clergy among the more liberal organizations, however, preaching and teaching up to the new ideas which Spiritualism has enforced as the true regenerating influences for the betterment of the human family.

The *conservative* change which is thus being brought about by Spiritualism is in sharp distinction from that radical reaction against dogmatic Christianity which was typified by the bold deism of the seventeenth and eighteenth centuries. That would have been far more general, if it were not that man is naturally a believer in his immortal future. The pride of intellect and the dissatisfaction at not being able to read the inner meaning of Christianity forced the learned skeptics, notably amongst them the French Encyclopedist, to reject the belief of the vulgar in a scheme of reconciliation destined to make the creature ultimately as one with the Creator. Modern Spiritualism has justified the popular opinion that in spite of difficulty, contradiction and even absurdity, it was better to hold to what they had than give up hope altogether. These remarks, of course, apply to those who took the trouble to think for themselves and did not regard it as blasphemy to think at all. The descendants of these worthies now reap the reward of their ancestors' steadfastness, in the fact that the passage is natural, through the medium of Spiritualism, from the Christianity which has been the outgrowth of centuries of priestcraft and statecraft, back to the pure Christianity of Jesus the Christ, who, if he ever attempted to found a religion at all, aimed at establishing one founded upon the brotherhood of humanity and the worship of man. What honest thinker, particularly if acquainted with the established truth of physiology and medicine, can read over the matters of fact or the gospels, as recorded, without comparing them with those of the genuine medium of the present day, and what genuine medium of the present day can read over the ancient accounts of miracles without reverently acknowledging the identity of those of the past and present. Rational Christianity at the hands of its Founder can never have asked its adherents to believe in the contradiction of the order of nature; that is to say such a contradiction as would reduce the order of nature to an absurdity. I can no more conceive the wise and noble Jesus asking his followers to believe that he had raised to life a man who had suffered death than I can believe the assertion that any honest healer of the present day would attempt to justify his pretension that he had revivified a man who had been gullotined. The light which modern Spiritualism has cast upon the recorded miracles of ancient writ, has done more to explain the true nature of miracles than all the learned treaties, for and against, that have ever been written. They failed either to convince or confound, for they were based on the purest ignorance, respectively defending and attacking a supernatural order of events; whereas Spiritualism simply demonstrates that if certain miracles occurred, as alleged, they come under certain well known categories of contemporary miracles. This it does on a basis of knowledge and an appeal to the common sense of mankind to exercise its inductive powers in this as in any other field of research.

The passage of the established religion of the civilized world to its legitimate development in the future through the phase of critical thought known as Spiritualism, is legitimate and natural, since through it Christianity can be generalized. By being generalized I mean simply that the predications which Jesus is said to have made of himself will become equally applicable to every one and so the Christ consciousness becomes the common property of the race. When the professional divines acknowledge this truth universally, Spiritualism will have fulfilled its mission and the survival of its title will have become a matter of indifference. The possession of psychic and Spiritual laws will insure the destruction of superstitious control of the growing mind of the young. The head of the family will resume his old position of priest as well as patriarch and conduct the religious development of the rising generation on a basis of natural knowledge.

The influence of an extended knowledge of psychic laws upon the science of jurisprudence is so great that already the question of responsibility for criminal acts is assuming quite a new phase. Not to consider, for a moment, the higher light which Spiritualism sheds upon this subject, it is a matter of every day popular exposition, particularly in France, that hypnotism destroys the responsibility of any person so acted upon for the commission of a suggested crime. This in itself is an immense advance and the law, which protects all alike, the simple as well as the learned, the poor medium as well as the rich investigator, will no doubt awake to the necessity of controlling such exercise of psychic powers within the limits of healthy and honest research, by making it criminal to control the will and actions of another without specific consent being first obtained and for a special and beneficial purpose. But will the law be able to define the limits of suggested crime and by its penalties enforce the observance of such limitation? Most certainly it will not without a change in its present administrative machinery; for the law cannot weigh and measure the viewless designs and feelings which are the entities which would overleap its restrictions and escape its observation. Circumstantial evidence on the present basis would be the most powerful instrument of investigation in the possession of the law, and its errors and uncertainties in a research where those who see most clearly are almost blind, would render its administration in such cases almost nugatory.

Nothing but a higher standard of education on the part of public in matters relating to psychic science, can ever keep in control the crime which increased knowledge of the secret powers of the mind and body must bring along with it. This is the province of the higher Spiritualism. Whether the crime be suggested by other thinking beings in or out of the body the result is pretty much the same to those acted upon, and to individuals made to suffer at the hands of those so influenced. It is self-evident that since science has now recognized such means of attack, which the law is prepared to acknowledge also by its repressive measures, that science and the law must both be prepared to acknowledge and supply an appropriate means of resistance and defense. If a power be acknowledged to exist in any particular mind to think an evil thought and project that evil thought into the mind of an innocent sensitive, the law which acknowledges that fact on grounds of induction and the testimony of science must not shut its eyes to the

those minds whose active and passive are the subject of its special deliberat... A high minded and conscientious man w the gift of clairvoyance ought to be perm... ted to give sworn testimony as to what hi extra sensorial powers perceive, leaving it t the law to draw its own inferences from th statements supplied by him as to what he be lieves to be matters of fact. An expert i hand writing or other matters requiring specially educated opinion would be to some ex tent comparable to a clairvoyant expert.

It is easy to see the sharp distinction th... would be at once established between the reliable and the false and spurious mediums b the admission of clairvoyant testimony in t... a court of justice. The true medium would b... acknowledged by the voice of authority as a necessity to the proper evidence of the State. The cheating medium would be pronounced criminal and subject to prosecution like any other criminal who would endeavor to obtain money under false pretences. Equally important would be the recognition of the proper position of the unreliable medium who should be weak enough or willing t... submit himself to the play of spiritual and psychic influences which he could not adequately manifest in proper form. It would be necessary in the interest of society to regard such a man as a lunatic, who is or known to be such by his actions. A sharp line of demarcation would be drawn between the forms of mediumship which established the healthy output of spiritual forces and those which were the indications of disease, however arising. It goes without saying that new departments in jurisprudence and the practical administration of law as well as in physiology and the practice of medicine must be the normal outgrowth of our increased knowlege of psychics and spiritual interactions. The enlargement of the sphere of our duties and the acknowledgment of the same in our conduct would be the natural consequence of the recognition of Spiritualism by the State.

For the Religio Philosophical Journal.

SOME REMARKS ON THEOSOPHY.

He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man of whatever race, nation or creed whenever and wher ever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own,—is no Theosophist.—LUCIFER, November, 1887.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent. is not heard or seen or smelt, but is preceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward. his punishment. — THE IDYLL OF THE WHITE LOTUS, pp. 125.

In the JOURNAL of Dec. 8th, there was an article by R. A. Dague entitled "A Few Objections to Theosophy," which certainly misrepresent the philosophical doctrines of Theosophy very much. If Mr. Dague had been content to quote from theosophical writing without attempting to add his own individual ideas, there would not be so many mistatements in his article. As it is, howeve he simply showed his own want of comprehension of the theories involved. I have no space to review the article in detail but will simply take a few of his conclusions. He asserts that Theosophists teach "that every man now on earth has committed every known and unknown crime, or if he has not done so he will commit them in the future, either in this mortal life or during some reincarnation yet to come." In another place he asserts that Theosophy teaches "that every man must be a drunkard and a murderer in order to develop morally and intellectually." In speaking of the doctrines of Karma he calls it "fatality," and draws the conclusion that the tendency must be to make its believers deaf or indifferent to the cries of outraged or unfortunate ones.

Now, if this arraignment is true, Theosophy, or rather the philosophy associated with that name, must be very demoralizing and cruel, and all those who are believers in the essential truth of its teachings must be selfish, cruel people without any regard for their fellow men and "deaf or indifferent to the cries of the outraged or unfortunate ones." Again if Theosophy teaches that it is necessary for a man to commit every known or unknown crime and to be a drunkard and a murderer in order to develop morally and intellectually, I think it is about time that it should be classed with the anarchists, and its votaries shadowed by the police. If the teachings of Theosophy are what Mr. Dague asserts they are, how can Theosophists be deserving of the praise which Mr. Dague gives to them in the first paragraph of his article when he writes: "I will also add that I like the broad philanthropic spirit that runs through all the writings of Theosophists, which I have read." Now with all due respect to Mr. Dague's fairness and learning it does not seem probable to me that those who teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, could at the same time be advocates of a universal brotherhood of humanity, and have a broad philanthropic spirit running through all their writings. Does it not seem much more probable that Mr. Dague was not sufficiently acquainted with the fundamental tenets underlying Theosophy to criticise them fairly?

Mr. Dague quotes as his authority for the assertion that Theosophists teach that a man must be a drunkard and a murderer in order to develop morally and intellectually, and has already, or will in the future, commit every known and unknown crime,—a statement from the Wilkesbarre Letters on Theosophy that the soul must have an experience embracing all positions in life, or to quote exactly: "To understand each, one must become each, and so the long path of the evolving individuality leads through every zone of sex, affinity, sentiment and duty, not a type of human emplacement being omitted or a phase of human affection skipped." Now I do not undertake to speak for the author o the Wilkesbarre Letters, and, in fact, do no agree with all his conclusions, but broadly speaking what is the theory upon which thi statement is founded? I will try to give i

I do not wish to get into any argument regarding the truth or falsity of the doctrine of re-incarnation, but as the statement quoted from the Wilkesbarre Letters assumes re-incarnation, in making the statement it will be necessary to assume it in explaining the theory. Assuming, therefore, re-incarnation as a premise, it follows that every entity has from a very remote past been re-incarnating in the flesh many times. In the remote past when physical mankind were savages, it follows that an entity would naturally incarnate as a savage, would live as age, and act according to whatever st of living and morals was comm tribe, and very possibly b

...e People.

INFORMAT... ...IOUS SUBJECTS

For the ...o-Philosophical Journal.

SPIRITUALISTS' MARCH.

By J. F. S.

I.

...arch on, ye soldiers, battling with the world,
...h banners of fealty ever unfurled;
... the faithful sound the glad refrain,
...des long "dead" shall mingle again.
...ey on a little while,
...en lends assuring smile;
...sh superstitious fears,
...owledge wipes away all tears,
...th shall reign through endless years.

II.

...d science teach the gracious plan
...s fore'er for nature and man,
... created ever vainly dies,
... at last to his native skies.
...t the strongest evidence
... the spirits coming thence;
...elatives and friends of old
...ave their loving message told;
...o shall we obtain the goal!

...nimals in the Spirit World.

...mals in the Spirit-world are actual, objec...istences, and not images, or phantasms, only ...isting in the minds of spirits, as some suppose, but with the Indian, for example, the dog and pony he has with him are not the spirits of the identical dog and pony he owned on earth, but spiritual counterparts of them, and not of earthly origin, for earthly animals have no existence beyond this life. Many other spirits beside Indian, who here had their favorite horses, and pet dogs, or birds, have there, what appear to them to be the same, the resemblance in all respects being perfect, but in reality they are ...ot the same. These have been provided to meet ...he desires of these spirits, by the same Divine hand that provides directly, or indirectly, for all their other wants and desires. As to spirit animals, their origin may there be as much a matter of speculation with some as the origin of species is here. It is certain that they do not propagate their species, and for all that wise spirits know to the contrary they enjoy a perpetual existence.

The only species of animals in the Spirit-world that my instructors have knowledge of, are horses, dogs, cows, deer, hares and rabbits, domestic fowls, and birds, and these, horses, deer, and birds, are to be found in all the heavens above the second, certainly up to the thirty-second, as also in the first, or Indian heaven, but there are no animals of any kind in the second sphere. They are all perfectly docile, and live on the most friendly terms with man, though when the Indian chases deer they act precisely as our deer do when hunted, but they seem to understand that they are in no danger, and enter into the spirit of the sport, and after the chase they peaceably return to their haunts where they can be approached without difficulty, and will then readily ...the call of their hunters.

...e in the Spirit-world, apparently, possess ...eans of communicating with each other ...ly animals do, but they are far more intel...n the latter, and seem to understand each ...ter. They also evidently comprehend whatever ...said to them by spirits.

Although horses, dogs, and birds, at least, are frequently brought from higher to lower heavens, and taken back, yet they cannot be taken from the heaven they inhabit to a higher, so when spirits possessing these animals progress to higher heavens they are compelled to leave them, but strange to relate, if they desire it, in their new homes they find animals in all respects like the others, only in degree more beautiful, and these animals seem to know them, as the others did, answering to their names, and possessing all the traits and habits which the others possessed. So perfect is the resemblance that the most spirits believe them to be the identical animals they left in the heaven below.

Horses and dogs may be brought from the first and third heavens to the earth, and in some instances, in twilight, be sufficiently materialized to be seen with the natural eye, but when there are appearances of wolves, and other wild, fierce animals, these most commonly are psychological creations of low gross ...its, of strong power of will, certain of whom are able to create these forms—phantasmal to them as to us—and endow them with the semblance of animation so that they shall be momentarily visible to persons who are clairvoyant, and to such only. Sometimes, however, spirits on higher planes than these, with a mechanical turn of mind, amuse themselves by constructing and bringing to earth, and experimenting with spiritual images of wild or strange animals, or diminutive images of men and women, all these being provided with flexible joints like certain of our toys, and after partially materializing them, as well as their own hands, they set them in motion, and to any person who sees them they appear to naturally and perfectly perform the functions of the animal, or other being they are intended to represent.

On the first of January, 1878, one of the Indian guides of the medium brought his horse and dog to the earth. A few days previous I had asked ...e question of my instructors, whether the spirit animals could be brought to the earth? and they were unable to answer, and this visit was the result of an attempt on their part to practically settle the question.

When the Indian who had been selected to make the experiment was ready he addressed some words to his horse, and told him that he desired to take him on a long journey, and enjoined him to regard all he should say to him, then and while on the way. The animal indicated his appreciation of what had been told him by certain sounds, and the Indian mounted, and as easily as he transports himself alone, he and his horse, the dog following, were transported to the earth. Other of my friends, beside my instructors, were interested in the results of the experiment, and were present, and accompanied the Indian on the trial excursion. After the arrival of the party the Indian amused himself and them by riding to and fro on the street, in front of my dwelling, and while thus engaged he encountered a pair of horses before a carriage, and the horses clairvoyantly perceiving the spirit horse, and dog, and Indian arrayed in his chief's costume, which he had assumed for the occasion, were terrified, endangering the safety of the driver and the occupants of the carriage, and to avert the threatened danger the Indian quickly turned into another street. Since then the horse and dog have been brought here several times, and my friends have learned that it is not uncommon for horses, dogs, and birds to be brought to earth.—*The Spirit World, its Inhabitants and Philosophy, by Dr. Eugene Crowell.*

Spiritualism in Elmira and Buffalo, N. Y.

To the Editor of the Religio-Philosophical Journal:

I visited Elmira, N. Y., en-route for Buffalo, and spoke to a fair audience in the same hall where we met during my six months' engagement three years ago. On Friday evening we met for a social reunion and the tonic of mutual good will was helpful. Rev. Geo. H. Brooks is speaking for them this month and I hope for much from his pastoral labors there. It is his first visit to Elmira, and his phases may be just the thing they need; besides, he is a good organizer and worker, and has the advantage of church training as a gospel minister; and he carries a clean atmosphere and a cheerful spirit. Already the little flock has grown too large for its limits and differentiated into two or three branches. But, perhaps, a good shepherd like Bro. Brooks may unite all the folds into one harmonious whole. I hope so.

In Buffalo there is a vigorous society and spiritual earnestness; and if nothing breaks in upon the union of souls there may be a splendid work accomplished ...ere. They have a fine hall at the corner of Main ...d Court streets, and last Sunday evening was my ...t appearance before a Buffalo audience in seven ...s. Every seat was taken, and a remarkably at...ive and orderly audience welcomed me. Bro. ...illard Hull is President, and performs his duties ...n a quiet and dignified manner, and with pleasing ...mpressiveness.

Walter Howell did a noble work here, and Mrs. ...ie, J. Frank Baxter, Elga E...erson, and others ...e added much to the interest and success of ...ause.

LYMAN C. HOWE.

...at I say, I say!" ruled a Missouri justice of ...e, "and if the Supreme Court dares meddle ...ecisions I'll resign off this cha'r quicker'n fall out of a tree!" The threat keeps the ...ts cowed.

Prophetic Dreams.

To the Editor of the Religio-Philosophical Journal:

It is with peculiar interest that I read in the JOURNAL from week to week, narrations of various dreams which foretell to a nicety, the coming of solemn, as well as of happy events, and as I, too, am subject to nocturnal visions, I humbly solicit aid from my more successful contemporaries.

My foreboding dreams are strong and well defined, yet ninety-nine of each hundred, are discouraging failures, and the remaining one is doubtful. Perhaps if our efficient dreamers would take the trouble to record, in "black and white," their seemingly prophetic visions, as soon as possible after awakening, they would find that those visions seldom conform to what they treat as a fulfillment. Permit me to relate a dream which I once had, and then let some expert tell where the fault is in my method of dreaming.

Upon one May night, six years ago, I retired in the best of health and spirits, and while a soft breeze laden with the odor of a million blossoms, swept through the room, I was whisked away to dreamland by our faithful patron saint, Morpheus. Suddenly I found myself upon a familiar street of our infant city, and near me were a number of well-known citizens' conversing earnestly. There was nothing misty about the scene. Their faces and surrounding objects were very distinct. The weather, however, was not May-like. It was dusty and oppressive, like that of a Kansas summer. As I drew nearer to the group, I heard one man say:

"Yes, he is dead. It was very sudden."

Another who approached at that moment asked, "Who is dead?" Then came the answer which froze me, although I seemed to anticipate it.

"B. R. Anderson. He was taken sick in court, was sick but a short time, and died. This is the August term and his business——"; but I staid to hear no more. Fortunately I awoke while speeding homeward. That unpleasant dream was not mentioned to any one, but owing to an exquisite quality of inherent superstition, I allowed it to make me miserable for several weeks. August came, as we knew it would do with its dust, heat and court term, but its advent did not even remind me of my ominous dream. Doubtlessly it would have been forgotten altogether, like a thousand similar ones, if Mr. A. had not fallen seriously ill in court during the first day of the session.

To bring it back to me with full force, as I went with some verbal messages to the court house, upon the following morning, I came upon a throng of men, and some of them were those who had figured in my dream. One turned and extended a friendly hand, as he made inquiries; and for a moment, everything looked unreal. As the ground seemed to sway beneath my feet, I wondered if it might not be my ugly dream repeating itself. On my way home I felt as dreary as possible, and the arid south wind hissed into my ears: "Fate has decreed it. You cannot prevent it." In short, many signs combined to assure me that my husband would never get well. Among other things, a friend told me that she dreamed of coming to our house, and that I was alone, and there was no crape upon the door.

The succeeding two weeks were devoted to fighting fate, and we conquered. When both September and my husband were strong upon their feet, I told that dream; but that did not take away the horror of it. The half-dozen years which have elapsed are insufficient to drown the uncanny metallic sound, which the expression, "the August term," has for me.

Were not the two dreams above mentioned strong, pointed and well-aimed? Do not say, please, that my dream aroused in me a presentiment of danger, and consequently his life was saved, for I have heard that as often as the story has been told. A dream to be of value in the prescient line, should be accurate; and I did not dream that he became very ill, and that good care restored him. I think, however, that under a hand skilled in re-touching augural visions, it might do as well as many others.

When Mr. A.'s eldest daughter was three years of age, he dreamed that she lay down upon the ground, and after he had taken her measure, he dug her grave. As might be expected, the parents watched their child more zealously after that, but as the child is now a busy, useful woman, thirty years of age, another prophetic dream was wasted.

A few months ago the youngest daughter wrote a hurried note asking if anything dreadful had happened to me. I, being perfectly well, answered at once that I had not realized anything serious, so I ... was ... [illegible] ... thought nothing had happened. During a visit to us a little later she told us that she dreamed of receiving a telegram informing her that I had fallen down dead. While she was waiting for the train to bring her home, she awoke with the sense that I was dead.

I might relate fifty dreams of ours, all bristling with portentous symbols, but the above are sufficient to show that as a family we can (while asleep) vie with the proverbial March hare; and that we have our honest share of pillow-pounding, prophetic visions.

Dreams which "come true" and give "a warnin'," are evidently the result of pure accident; and the only wonder is that so few are fulfilled. When we reflect upon the fact that the dream of a moment, seems to take one through months of life, and that thousands of heads are constantly weaving individual fancies, we should feel surprised at the failure of so many, rather than at the few successes. When, such prophecies are fulfilled, we hear about them; but when they are not, they are forgotten; not because the essentials of the dreams are poorer, but upon the principle that,

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

We all know that when we sleep, our best friend, judgment, takes a nap, too. Then it is that two mischievous elves take things in their own hands, and "run the business." Imagination, with mock loftiness, dictates, while memory with dancing eyes, works the type-writer. Sometimes they lug lumber from the cob-webbed garrets of our brains, and mix it with the modern furniture, in such a way as to make things look real. When we awaken we are welcome to the result, and they often play most insane tricks upon us, as we well know.

This is not written in a spirit of ridicule. I am very much in earnest. If dreams serve as harbingers, from what do they come? Do disembodied spirits impress them? Are those spirits omniscient? If they are not omniscient how can they excel us in foreknowledge? If their minds are finite like ours, there must be a limit, beyond which they cannot see. Where is that limit? And, finally, how are we to know when we are spiritually impressed, and when operated upon by the trickish elves?

With a stoical calmness, such as would create envy in the breast of an Egyptian mummy, I wait for some person versed in dreamology, to lead me from this dark desert of doubt into soul-expanding light.

RETTA S. ANDERSON.

Concordia, Kan.

Evolution of a Sixth Sense.

Dr. Henry S. Drayton lately addressed the Anthropological society at Cooper Institute, N. Y., on "The Evolution of a Sixth Sense," and was followed throughout his discourse with the greatest interest. Concerning the influence of one mind upon another when the circumstances were equal the lecturer dwelt at length. "It has been experienced very often by many persons," he went on, "that after intense or particularly serious thought of some friend the door of one's study has opened and the friend actually appeared. Two persons may unquestionably, and very often do, place themselves in perfect accord this way, being able to absorb one another's thoughts without utterance. The London Society for Psychological Research has experimented with this thought absorption. In India the secret mail has always been a mystery to Europeans. During the meeting the Sepoys were constantly receiving the most important secrets of the English, with little doubt, by means of this transference of ideas. The American Indian, too, has much the same power of making one of his race afar off think as he desires him to do. Many say that we have the sixth sense in intuition. Prof. Proctor related an anecdote of Abraham Lincoln's dream just before the assassination. It was at a cabinet meeting when Lincoln said: 'Gentlemen, something very extraordinary is going to happen, and shortly, too.' He was asked why, 'Don't know,' he replied, 'but I have had the same dream three times—once before Bull Run, once before another disastrous battle, and again last night.' When asked its character he said: 'Well, I am on a great river and in a boat adrift.' That night he was shot."

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones W. F. ROBERTSON.

JOTTINGS FI...

To the Editor of the Rel...

The JOURNAL of t... hand. The article ... Spiritual Experience," is a very interesting one indeed. It is fortunate that the editor of the JOURNAL was able to bear testimony to the truthful character of the narrator, else many readers of the story might have been inclined to doubt either his sanity or veracity. I do not mean to convey the idea that I would have been among the doubters; for I am rather inclined to believe that there is considerable truth in St. Augustine's paradox "Credo quia impossibile"—although it will not do to follow as a rule.

Truth is really stranger than fiction; even the most imaginative novelist who desires to have us believe what he relates does not dare to be strange, fearing that it may be taken as fiction. I have sometimes thought that some of the most apparently incredible relations connected with the phenomena of Spiritualism were among the strongest evidences of their truth. They are for the most part so unlike *a priori*, what we might have expected them to be, so unlike the fruits of imagination. This, as I have said, instead of being an objection to their truthfulness, renders them, under the circumstances, all the more credible. We must conclude then that whether objectively real or not they are at least not the result of invention. Nor can all such phenomena which go under the name of spiritual be very well attributed to "subjective illusion." That there is such a thing few people will be inclined to doubt, but that all the various phases of these phenomena can be explained by illusion is by no means credible. In the language of the theatre, that grand trinity of performers, Messrs. Fraud, Illusion and Delusion, who by the enemies of Spiritualism have been made to play such a prominent part in their more serious, and ludicrous tirades against it, are pretty nearly "played out." The major part of such opponents are ashamed to parade these nearly defunct performers any longer before the public; and even the devil and his angels who are yet made to perform a similar service against our philosophy are losing cast to some extent.

I have not unfrequently amused myself with trying to think how the belief in spirits and in spirit visitation, if not a reality, ever came to be believed. It could not have been the result of any so-called "divine revelation," for this belief in spirits is coextensive with the human race, civil and uncivilized, in all ages, among people who never had any divine revelation; and what is not a little singular the belief in the existence of the soul and its immortality,—that is that it survived the dissolution of the body, and occasionally visited those whom it had left, was stronger among the latter than the former. The Greeks and the Romans, for instance, had a more real and abiding faith in spiritual things and in the Spirit-world than the Hebrews to whom it is said the "oracles of God" were entrusted. This assertion will hardly be disputed. All theologians are aware that Bishop Warburton's "Divine Legation of Moses" is founded on the fact that the Jewish lawgiver did not teach the doctrine of a future life; whilst all other pretendedly divine lawgivers did. I am aware there are those who believe that logically, philosophically and even scientifically, the existence and immortality of the soul can be proved. I am sorry I cannot do it, and have never seen it done to my satisfaction. All experience apart from spiritual manifestations—and all reason are against that belief. There is no pertinent analogy in nature.

I used to think Bishop Butler's reasoning on a future life was very conclusive. I have long ceased to think so. The illustration of the transformation of the caterpillar into a butterfly is indeed very pretty, but not pertinent to the essential point. The caterpillar was never really dead. Let it be consumed to ashes and we shall never have a butterfly from them. It may, indeed, be proved that the life force that animates my body when that body is dissolved, may continue in existence, but that the *me* as a conscious entity such as it is to-day shall exist hereafter,—that is quite another question—that belief can only rest surely and permanently on the truth of the spiritual phenomena. And surely the simplest and truest way to answer the question that I have often asked myself as to how a belief in a future life and the visitations of the so-called dead ever came into existence, is that men have believed what they have seen. It won't do to say that me... have seen spirits because they believe in their exist...ence. Such reasoning reminds ... the logic of the church of Rome, ... asserts that she is the only infallible ecclesiastic... authority in the world, and attempts to prove the truth of that assertion by the Bible, and then when asked for proof of the authority of the Bible she says that the church has settled that question long ago. One is apt, if not careful, to run into this vicious logical circle reasoning more than he is aware of.

But I must bring these desultory musings on this subject to a close and return to the object I had in view when I took up my pen to say a few things about the JOURNAL. I think this number is fully equal to the previous one, both in interest and in mental and moral importance. I cannot say in words how much pleasure the editorial article, "Christian Contrasts—The Irony of Events," gave me. It was both ably and timely written, and it seems to me well calculated to make a salutary impression on the minds of those for whom it was specially intended. What a shocking farce these so-called foreign missions are and have been! I speak on this subject from knowledge and with feeling, for in former years I was alas! and alack! once engaged in such "Borriboola-gha" business myself. They are a reproach and a shame to the intelligence, humanity, and even common sense of the 19th century.

I was delighted with "An Open Letter to Hudson Tuttle." It is written in the most friendly spirit imaginable, just as all such controversies should be. It is rather a calm and reasonable interchange of thought than controversy. It is as precise in statement as it is clear and cogent in logic. Nor is the subject matter of the article entirely without importance, for it seems to me to involve the doctrine of re-incarnation in some form—a doctrine as to which I confess I have no settled views. I am waiting and ready to receive light on the subject.

Nevada. W. L. THOMPSON.

Dark Circles--A Dangerous Movement.

To the Editor of the Religio-Philosophical Journal:

I shall not say aught in favor of dark circles, for my experience has been very limited. One circumstance that occurred at one in the house of a friend, so impressed my mind that I can never forget it or explain it. There were, perhaps, twenty-five or thirty setting in the circle; the violin was moving around the room tapping occasionally against the ceiling nine feet in height, while some one was thrumming the strings. I heard an aged friend sitting on the opposite side express a wish to change his seat, and taking this as a pretext, and forgetting for a moment the rules, I struck a match. As the light pervaded the room the thrumming ceased and the violin desended gently to the floor in the center of the circle. It fell as light as a snowflake, and without injury. There were no wires or strings connected with it.

A DANGEROUS MOVEMENT.

If it is true, as alleged, that the subjects of his holiness, the Pope of Rome, have combined with fanatical Orthodox Christians in an effort to obtain a constitutional amendment recognizing the Jewish God and enthroning Jesus Christ as the temporal and moral Governor of the nation and establishing the first day of the week as the national Sabbath; and if it is further true that this combination are moving on our national legislature with petitions signed by millions of names, I should think it time for liberal journals to sound the alarm! and for all men and women who value liberty of conscience and desire that precious heritage to descend to their children, to arouse and do all that may be done by protests and remonstrances to prevent the mutilation of our national charter.

S. D. COMFORT.

Emotion is the bud, not the flower; and never is it of value until it expands into a flower. Every religious sentiment, every act of devotion, which does not produce a corresponding elevation of life, is worse than useless; it is absolutely pernicious, because it ministers to self-deception and tends to lower the tone of personal morals.—MURRAY.

I always feel sorry for a man who has so little character himself that he has to go back and marshal a lot of ancestral ghosts to make up the deficiency. It is no great credit to a fool that he had a wise grandfather.—TALMAGE.

A state to prosper must be built on foundations of a moral character, and this character is the principal element of its strength and the only guaranty of its permanency and prosperity.—J. L. CURRY.

...Ancient Record of S...ritualism and ...

Suggestive of the Truth of its Modern Phenomena.

To the Editor of the Religio-Philosophical Journal:

That irreligious skeptics should honestly object to, and consistently satirize the Bible from the lack of comprehension of it, is not to be wondered at, when we reflect, that of the millions of nominal accepters of it, who on oath are required to, not one in a thousand has read continuously through its sixty-six books, nor one in a hundred the whole of them at any time.

Any other volume of as many books as either the Old or New Testament often may be read entirely through, but rarely, the whole Bible, unless as a religious task or duty. Reports of Bible Societies and pleas for its circulation, tell of the astonishing number of people found without it, and the truthful colporteur laments over the very few that read the Bible at all.

The well meant objections of Catholic priests to its use, through fear of its abuse by the laity, do not account for neglect of its contents by Protestants, whilst externally, in finest binding it occupies a prominent place, in fact and memory.

The modern reformer, Alexander Campbell, attributed much of the common ignorance of the book, to the severance of its legitimate connections of chapter and verse, sense and subject, by the creed and by the clergy's use of only a few phrases more as mottos, and the stretching of them to mean everything, or nothing."

But whatever ignorance others may betray of the text and context of the Bible, the most astonishing is that of Spiritualists, their indifference at least! That those from the Atheistic Schools, who have embraced Spiritualism, should lightly refer to it in their sheer ignorance of its text, is not as surprising as that those who have been raised under its parental or Church instruction should not perceive its great efficiency in reconciling Church people to modern Spiritualism, as the complement of primitive Christianity,—as to both of which it is the best dead witness of to-day.

The Bible is really "the Spiritualist's Own Book," and he alone can be its true interpeter. In fact, in the absence now of all external judicial proof of its authenticity and genuineness in common with all books of such antiquity, it is only through the possibility of similar phenomena to-day that the probability of those of the past is logically conceived of.

All of the great inimical critics of the Bible, from the ablest of the many laborious ones of the German schools, to the more comprehensive, if not greater Bishop Colenso of the English non-plenary one, have assailed only such Orthodox assumptions with regard to it as no intelligent modern Spiritualist endorses, namely, that its immediate author was God, its inspirations entirely His, and, consequently without error. No wonder that they all found it more or less valuable. It is most astonishing that in the light of the present day, any one should regard as possibly perfect anything dependent upon human instrumentality; and that, seriously, learned men should think it their duty to fight such windmills. But only churchal assumptions,—not the Bible itself, seemed to require it in justification of liberal thought. Modern Spiritualism has no such requirements. It grants as well the fallibility of all things spiritual, especially of the authors of the sixty-six books of the Bible, and that their inspirations were of and from those fellow servants, the prophets and scribes, the seers of earlier ages, whose equals are to-day found in some of all classes of our many supersensitives, and it only expects for the pages of the Bible such consistency with the experiences of the present as were possible then and there. In the light of the belief that all bodily spiritual instrumentalities were once of the earth earthy, and that they took with them all of their earthly imperfection, returning to us with many yet clinging to them, and that yet, so far as advised of them all "no one hath seen God at any time," at least in the sense of comprehending His Omnipotence. We accept the Bible as proof on information" that immortality was never "without witness" since the return of the first spirit through the first medium on earth.

J. M. D.

New Orleans.

Occult Telegraphy.

Last week the *Sun* contained an article detailing the result of a trip made by a reporter among the leading doctors' offices in an effort to find out what ailed him. With the end in view of pursuing the inquiries further, and having heard a great deal of a new method of practicing medicine, the *Sun* man on Friday last took the elevator at Nottingham block, on Euclid avenue, and asked to be let out on the third floor. He was on his way to the office of Mr. W. S. Rowley, the original occult telegrapher, and his associate, Dr. G. F. Whitney, determined to find out, if possible, something of their peculiar method of diagnosing disease. Taking his turn with the dozen others who were waiting to consult the occult telegrapher, the *Sun* man at length found himself in the private office of Mr. Rowley. From the questions that were asked, Mr. Rowley almost immediately suspected that the reporter was after a write-up, and he remarked:

"I do not wish to be interviewed. Whatever we have to say we prefer to put over our own names in the form of a regular advertisement. I do not like the idea of going into the papers in any other way."

Being unable to obtain any information, thus at first hand, the *Sun* man who was determined not to be baffled, and so called upon a leading citizen of Cleveland who has given the subject considerable attention and who has been greatly benefited by a course of treatment from the diagnosis of Mr. Rowley's instrument.

This gentleman was very ready to talk, and gave the reporter much more than he can possibly find room to publish. He said that he had for years been a great skeptic in regard to medicine and medical men, but he heard of Mr. Rowley and determined to let him try his hand on a complication of diseases from which he had suffered for a long time. He said that through the instrument his case was perfectly described, and certain simple remedies were recommended which Dr. Whitney prepared and which he took with the best of effect. This gentleman said that since then he had sent many people to Mr. Rowley and every one had been greatly benefited.

"What do you call this power that operates through the instrument"? was asked.

"I don't know what to call it. I only know that it seems to have wonderful insight and arrives at the exact difficulty with which one is afflicted with accuracy, much superior to anything human. This power seems to see all the internal man and to know what remedies to suggest."

"Have you known of any failures"?

'I have not, and I think I should have known of them if any had occurred. It seems to be infallible thus far."

"In the midst of all the guess-work of the present day one would think this is a real boon to humanity."

"So it is. It should simply be understood that such a power exists, and then I feel certain that thousands will hasten to take advantage of it. It is so much more satisfactory to feel that an accurate diagnosis has been made and the proper remedies prescribed than to be in doubt. I think those who have tried the occult telegraph throngh Mr. Rowley are satisfied with the results,"—*Sun and Voice, Cleveland, Ohio.*

A Coincidence.

To the Editor of the Religio-Philosophical Journal:

Under the head of "Coincidences" you may class an occurrence connected with the possession of a heavy silver tankard by one of my sons-in-law. It happened not long ago. W. H. C., a son of one of our wealthiest citizens gave to a club here this tankard costing $250, to be shot for at the club's next meeting. On the way down to the contest W. C. mentioned to a crowd of the young men that he had dreamed so vividly that the tankard was won by my son-in-law that he felt sure such would be the case. One of the young fellows exclaimed that he would bet $100 to $10 that this gentleman would not get the cup. The bet was taken, and the donor of the cup received the $100 after the contest was over, for the dream had indicated correctly the winner. I don't think this substantiates the power of dreams at all, but is a coincidence.

New York, Jan., 1889. BRONSON MURRAY.

Commit a sin twice, and it will not seem to th... crime.

Caribou, Me., citizens were recently treated to ... unusual sight of a rainbow by moonlight.

It is said that the Empress Frederick has collec... ed 24,000 obituary notices of her husband.

A Vermont man started a newspaper at Jamaica In that state, and called it *Jamaica Ginger*.

He who learns the rules of wisdom without con... forming to them in his life is like a man who l... bored in his fields but did not sow.—*Saadi.*

School teachers in Shasta County, Californi... have resolved not to instruct the young idea, et... for less than $60 per month.

A case is engaging the attention of one of t... courts at Springfield, Mo., in which the defend... stole 10 cents worth of corn.

A young woman at Ostend, Belgium, is said take a sea bath every day in the year, remaining the water about fifteen minutes.

Joseph, Charles, and Frank Klouchek, broth... of Fortland, Ore., were all born on the 4th of Ju... two in Austria and one in this country.

An Indiana paper has a typographical error a... to genius. It heads the town council with "Bi... lar Meeting" instead of "Regular Meeting."

The coarse strain in English character is sho... the fact that London confectioners are selling kni... of sugar which they call "Jack the Ripper."

Five years ago a good specimen of a mumm... could be obtained in Alexandria for $3. The pr... has now advanced to $15, with $1 extra for a r... old veteran.

An orange-grower at Lake Como, Fla., exhibits ... novel orange that weighs twenty-five ounces, a... says there are several more of the same size on hi... trees.

On eight of the ballot slips used by a St. Pau... jury recently the word guilty was variously spelled Greilty, gilty, guildy, gealty, gealtey, galdy, guld... gealty.

The people in a Western town are complainin... because a local undertaker displays his coffins o... the sidewalk outside his office, with prices attached just like the furniture dealers.

Someone has made a French paper believe th... Americans living on the shores of Lake Erie barr... up their money and sink it at a depth of fifty feet ... keep it secure from robbers.

The peculiar flavor of a Havana cigar was su... posed to be influenced by the climate of the islan... but it has lately been discovered that it has alwa... been imparted by drugs.

Mr. Charles Lee Lewes, who has just been elect... to the London County Council, is the only survivi... son of George Henry Lewes, and the possessor of goodly fortune left him by George Eliot.

A New Jersey oculist took notice of sixty diff... ent adults who were reading books or papers, only three out of the number took any pains to the proper light on the lines. It's no wonder w... wear "specs."

Mrs. Livermore says her husband is a Repub... while she is a Prohibitionist; he is a protect... and she is a free-trader; he has a pew in one ... she in another; he has one doctor, and she a... and yet they are happy and harmonious ar... dream of quarreling.

Erastus Wiman, having planned an... pleasure trip through the United States for... bers of the Dominion Parliament, th... *Citizen*, Premier Macdonald's personal... clares the scheme to be "one of colossal... unprecedented in its audacity, and unpar... effrontery."

Twenty-five years ago a couple we... Brockton, Mass., and lived together f... Then they separated, and for twenty ... lived together, but they have not ... The odd thing about it is that every... he calls on his wife and spends t... her.

All the things and treasures of t... to be produced by each generati... are all intended, not to carve our work in snow that will melt, but each and all of us to be continually rolling a great, white, gathering snow ball higher and higher, larger and larger, along the Alps of human power.—*Ruskin.*

M. Maspero, the Egyptologist, recently brought back from Egypt a royal mummy. The case had to be opened at Marseilles by the custom house officer. Being told it contained a Pharaoh, the officer looked up "Pharaoh" in the tariff, but as it was not to be found he decided that Pharaohs, being an article of which there was no mention, should be taxed according to the highest scale. So M. Maspero was made to pay as for dried fish.

General Harrison, it is said, cannot dictate to his stenographer sitting down. He must be standing up and walking about if his mind is to have free play. This is probably due to the habit of thinking on his feet, which he has gained by his long experience in the courts and upon the stump. Those who are intimate with him assert even that he cannot talk about the most ordinary matters at all quickly or forcibly unless he is standing up.

J. D. Beals, of Lewiston, Me., went the other morning to clear out a boiling spring in his pasture. He was greatly surprised during the work to see a snake a foot and a half in length come forth and go wiggling away over the snow. Hardly had the snake disappeared before out jumped a large frog. The next morning he went to the spring again, and lo! two frogs came out of the recesses of the well. "They thought," says Mr. Beals, "that summer had really come, and expected on coming to the surface to find the green grass and everything corresponding."

Be careful how you build. Let nothing go to form your character that will not make it better and stronger. Let each brick be an honest one, and let it be laid carefully, with an earnest purpose to make of yourself a good, noble man or woman. If already poor material has entered into your character, seek divine help to remove it. Get out every bad piece, every worthless habit. You cannot afford to have only an ordinary, much less a weak character. While building see that you build of first-class material.—*Forward.*

In a school district in London there were many parents who reported no children in their families. In order to find just how many children were thus being kept from school the school authorites got two monkeys, dressed them gayly, put them in a wagon in which was a brass band, and started through the district. At once crowds of children appeared and followed the wagon, which drove to a neighboring park, when the school officers went among the children distributing candies and getting their names and addresses. They thus found that over sixty parents kept their children from school; and as a result of the monkeys, the brass band, and the candy about 200 little boys and girls have been set to study.

The annual review of the American whale fishery shows that there are now 106 whaling vessels owned in this country, of which twenty are laid up at home. Prices for the products, except whalebone, have been low, and the right whaling in the Arctic Ocean, where most whalebone is taken, is becoming more and more popular, so that now about half the total tonnage of whaling vessels is employed in that branch of the service. In the Arctic last summer there were forty-seven whalers, a slight increase from the year before, but their average catch was only about half that of 1887. Of the American whalers now in service sixty-three are owned in New Bedford, twenty-three in San Francisco, eight in Providencetown, four in Edgartown, three in Boston, three in New London and two in Stonington.

A remarkable bird about the size of a robin and much resembling a kingfisher without the prom... nent tuft of feathers attracted considerable at... tion on a street in Kennebec, Me., recently. Fly... along to an English sparrow with one dart of hooked beak he killed the little bird, and then p... ing one foot upon the victim's breast proceede... tear in pieces and devour him. A stage... picked up the feathered cannibal and his p... carried them into a near-by store, where upon the counter, he devoured the sparro... parent relish. The bird seemed to h... any one, and showed no antipathy ... but the sparrows, several of whi... the afternoon. His species w... who saw him, but it is t... variety known as butcher

rested and ins ... years one by, passed to spirit life from his home n Boston last Saturday, the 16th, in the 71st year of his age. He was a man of rare intellectual and moral qualities and deserves a special notice at our hands. Only a few days ago we wrote Mrs. Hull inquiring after her husband's condition and suggesting something to alleviate his sufferings. On Sunday last we received a reply from Mrs. Hull saying that her husband could not long continue the struggle unless there was a change for he better. The heroic invalid sent kind vords of greeting and encouragement, showhat his interest in our work was as keen as ver. He was giving us his dying benediction though he knew it not.

Mr. Hull was born in 1818, in New Haven, onn., his father being a Congregational ergyman, who died while his son was quite ng. He graduated at Yale College in ., and after studying theology in the seminary there, was settled as pastor of a church n Saybrook in that State. He continued in pastoral work there and at other places until 1858, when he opened a private classical school for boys at Hartford, Conn., soon after removing to New York City, where he established and until 1881 maintained a like school, in that year returning to Hartford to reside. In June, 1883, he suffered an injury to the spinal cord from being dragged several rods on the ground by his horse, and was attacked with acute pains in the back and lower limbs, soon followed by indications of paralysis. After several months of unsuccessful treatment at home and at institutions he went in November, 1883, to Boston for treatment, and soon after removed his family there, and he there remained until his death. Everything was there done that seemed to promise him relief or comfort, and his disease slowly and steadily progressed for five years before it overcame a constitution of remarkable strength. At times his sufferings were very great, but he bore them ith patience and courage. To few persons d death ever come as a greater relief.

Through all his illness Mr. Hull retained mental faculties unimpaired and watched the liveliest interest the progress of ts as they bore on the political, moral eligious questions of the day. His oc- al contributions to this paper indicate l of great clearness and vigor.

as a classical scholar and teacher of horoughness and exactness, but the or which he was especially remark- the philosophical character of his his very rare faculty of phi- expression. Very few of the d thinkers of our day ex- indeed they equaled him, in hinking and clearness of state- ment. He would have made a philosopher of the first-class if he had devoted his life to such work.

About eleven years before his death Mr. Hull's attention was drawn to Spiritualism. He saw in it something worthy of serious examination, and this he gave it. The result was that after a while he became a full believer in it. His mind was one of the most exacting in its demand for proof of what it was called on to believe. It could take nothing on trust. It was naturally skeptical. There was not a particle of credulity in his nature. Such a mind the evidences of Spiritualism convinced, but only after he had challenged them at every point. When convinced, he did not linger among its phenomena. He became, on a study of its principles, greatly interested in its philosophy, involving man's relations to God and to the eternal world. This he considered a great advance, in its reasonableness and its moral helpfulness, over the theology that had been taught in the schools. It was this aspect of Spiritualism that specially interested him. He saw in it a new religious power brought to bear on the minds and hearts of men. He found his own religious life quickened and elevated by it. In a private letter, written about three years before his death, he says:

"To the subject of Spiritualism I have devoted much study for several years, and in as candid and teachable a spirit as I could attain; and I am satisfied that I have obtained from this study most valuable knowledge, and especially an aid to my religious faith; of which I would not on any account be destitute."

In a letter to his college classmates at their meeting on the fiftieth anniversary of their graduation in June 1887, he said:

"To me the great doctrine of a future life is no longer merely an article of faith, dependent on the teachings of the Scriptures or any traditional or philosophical reasoning. It is a matter of demonstration by methods as truly scientific as those upon which four-fifths of our knowledge called scientific is accepted. This is to me so great a thing that I have no words wherewith to express adequately its value. Coupled with the equally important and to me equally demonstrable truth, that our condition in that future life is most accurately determined by our character—that character which here we form and there voluntarily continue in, this belief is the one which, above all others, the world needs. My deepened impressions of some spiritual realities have not dimmed my apprehension of other religious truths which most of us cherish. My theology has doubt been considerably modified, but it ly in the direction in which my reason en pulling me from my youth against of mere authority. But if I know n a more profoundly religious " and earnest advocacy of

...nabits o ...patient, cautious ... ...oing investigation, and withal of thoroughly religious convictions and feeling, commends it in a rare manner to the serious attention of all honest minds.

GENERAL ITEMS.

Dr. S. A. Thomas writes that C. J. Barnes has visited La Grange, Ind., with satisfaction to all concerned.

Mr. M. Gustin, Troy, Penn., one of the "many years" subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL has added his photograph to our collection, for which he has our thanks.

Prof. August Vontwiertsheim, who claims to be a great German Baron, has been sent to the penitentiary for one year from Fort Wayne, Ind., for obtaining money under false pretenses.

Sam Jones claims to have converted 1,200 persons during his campaign in Los Angeles No doubt they were all broken down real estate brokers who had become discouraged in looking for the lost boom.

Mrs. Harrison continues to receive abou twenty-five letters a day begging her to intercede with her husband to secure offices for the writers. All such letters speedily find their way into the waste basket.

"The liberty to take the Bible for what it really is," says the *Christian Register*, has so long been denied to the Protestant world that a fresh exhilaration is imparted to the study of the book whenever this liberty is candidly and fearlessly exercised."

Mrs. Kilpatrick, widow of the general, who is about to sell his old home at Deckertown, N. J., is a native of Chili, to which country she will soon return. Her name was Senorita Rosa Vella Valoprieso, and her marriage to the General occurred when he was United States Minister to Chili.

Dr. Barnard, President of Columbia College, says he is heartily "in favor of a law prohibiting the sale of tobacco to minors. The free use of tobacco in all its forms, but especially in the form of cigarettes, is doing much to undermine the health of the rising generation, and is nearly as noxious as the giant evil of drunkenness."

The JOURNAL has received from the American publisher, W. Q. Judge, 117 Nassau Street, New York, a press copy of Madame Blavatsky's long heralded work, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*. It is a bulky work in two large octavo volumes of about 1,500 pages. Price, $10.00, postage 50 cents, extra.

The January number of *The Theosophist* is at hand, price fifty cents; also *Lucifer*, price, forty cents. These monthly magazines are devoted to Theosophy, Occult- kindred subjects, and are early su...ht i... The *Esoteric*, price fifteen cents a copy, for February is out, and also for sale at this office.

Francis Murphy refused to speak in Pennsylvania in favor of the prohibition amendment to the State Constitution. He is reported to have said: "The Brooks law is an excellent measure, but the Prohibition party is not satisfied with anything except a prohibitary law, which is not practical, as has been shown elsewhere."

Mrs. L. A. Hutchins of Detroit, Michigan has our thanks for a beautifully executed memorial card done with brush and pen. Although Mrs. H. is seventy-two years old, and did the family washing and gave a lesson in painting on the same day she made the little keepsake for us, the work on it will compare favorably with that in art exhibitions. We shall prize the gift both for its intrinsic merits and the good will of the donor.

Evangelist Moody's magnetic influence is almost irresistible. At recent meeting in San Francisco, when, at the conclusion of his address, Mr. Moody requested "the sinners" to go into the inquiry room, a crowd poured in that filled every inch of space. It seemed as if full half of the 6,000 present were endeavoring to get into the small room, and it was some time before it became quiet enough to proceed. There are evidently many sinners in San Francisco or many mesmeric sensitives.

The Empress of Japan is at the head of a powerful movement for bettering the condition of the women of that country. She has established a college for women at Tokio, under the management of a committee of European and American women. The standard of education is low, especially in the country districts, and it is hoped that this college will prove a valuable aid in raising the women of Japan to a higher level.

The Japanese are not Christians; nevertheless, they have introduced the observance of Sunday as a holiday. The practice began with the closing of the public offices Sundays. The example was followed by the business houses of the capital, and the "Sunday closing movement" spread from Tokio to the smaller towns and villages, until now almost all business is suspended, and Sunday is occupied as a day of rest, recreation and amusement.

The salvationists who went out to India are having a hard time by reason of sickness incident to the climate and to their attempt to imitate the native manner of life. Trying to live on 7 shillings a month and walking barefoot in the sun when the thermometer registers 150 degrees are severe experiences for Europeans. Twenty of the first fifty who went out a year age are *hors de combat* and ten of the forty who went out more recently are on the sick list.

...ady named Page, Black Hawk counter her death one of her sons, ... hereabouts no one of the relatives was acquainted, arrived. He said he had been living in Minneapolis, and the night of his mother's death he was strangely disturbed and could not sleep. He knew nothing of her sickness, but became satisfied that something was wrong at home. He took the first train for Waterloo, and when he arrived there he found his mother dead. She was one of the pioneers of Black Hawk county.

Dr. D. P. Kayner of St. Charles, Ill., called at the office of the RELIGIO-PHILOSOPHICAL JOURNAL on his way home from Watseka, where he had been stopping for a short time with Mr. Roff and family, where the remarkable events transpired which are recorded in the pamphlet published and for sale at this office, entitled "The Watseka Wonder," price 15 cents. Dr. Kayner assures us that any person stopping with them and coming within the sacred circle of harmonies which surrounds the entire family and is a part of their every-day life, would find conditions there, if any where, where the Spirit-world could combine their forces to work out one of the grand psychic problems of spirit communion and spirit unfolding.

Prof. Johnson, the Mesmerist, said to a *Tribune* reporter: "You never heard the secret of Dr. Tanner's performance? I will tell you. Tanner was simply under the influence of a mesmerist, and the person exercising that influence was Dr. Hammond, the celebrated New York physician. At the time of the fasting it was hinted by a few of the physicians who examined Tanner that he was controlled by a mesmerist. Soon after Dr. Tanner was questioned. He would neither deny nor affirm the truth of the doctor's suspicions. Developments seemed to point towards Dr. Hammond as the person who exercised the power, but he was as non-committal on the subject when the committee of the medical society approached him. As years went by, however, Dr. Hammond's lectures and writings confirmed the charges, and now it is accepted by all physicians that during those forty days Dr. Tanner was the negative subject of Dr. Hammond's positive magnetism." All of which is probably bosh as is much of Hammond's paid talk.

The St. Augustine, Florida, *Press* speaks as follows of Mr. A. E. Tisdale: "The discourse of Mr. A. E. Tisdale before the Society of Spiritualists last Sunday afternoon, was another of those extraordinary intellectual efforts for which the lecturer is noted. There is something we may say wonderful, that a man who is totally blind and has been so since his boyhood—a man who has had no schooling or any other means of education himself, should be able to hold an audience ... and a half without the slightest indication of impatience or weariness on the part of his hearers, and upon subjects which the highest intellects of the day cannot and dare not hold a discussion or argument with him, to say the least, is not only remarkable but truly wonderful. We have no especial sympathy with or for Mr. Tisdale. We have attended his lectures purely as a matter of duty and to gratify the desire to always listen to any one whom we recognize as possessing intellectual abilities to instruct us in our search after knowledge, either in science, theology or any other subject. Mr. Tisdale's lectures last Sunday, both afternoon and evening, were full of new and original thought, and his power to illustrate and demonstrate his views are so convincing, that little room is left for discussion."

To Readers of Advertisements.

The publisher of the JOURNAL does not hold himself responsible for the claims made by those using the advertising columns of the paper. The entire advertising space of the JOURNAL belongs to Lord & Thomas, advertising agents, who pay a round price for it. The publisher, however, does not knowingly admit any advertisements of an immoral or doubtful nature; but readers must use their own judgment and not consider that any advertiser has the JOURNAL'S endorsement unless a specific statement to that effect is published.

General News.

King Otto of Bavaria is now declared to be hopelessly insane.—The king of Holland has had a relapse and his condition is again considered critical.—The Appeal court of London rendered a decision upholding the electric-light patents of Edison and Swan against the Holland and Anglo-American Brush patents.—The French tribunal of commerce has decided that the Panama Canal company is a commercial company and that it has jurisdiction on the application to declare the company bankrupt.—The Canadian house of commons have rejected, by a vote of 66 to 94, a resolution declaring that Canada should have the right to negotiate her own treaties.—Sir John Macdonald says there is no truth in the report that the Canadian government would invite a member of the royal family to visit Canada to head off the annexation movement.—Mr. John Bright has suffered another relapse.—Mr. Herbert Gladstone has written a letter defending the evictions on his father's estate at Hawarden. He says that the evictions were perfectly compatible with his father's support of the cause of the Irish tenants.—Frank McDougal, a schoolboy of Parkersburg, W. Va., committed suicide because his parents threatened to send him to school.—Daniel Pierce of Sycamore, Ill., will found an industrial home for orphan children in Iowa. There is a bequest in his will of $100,000 for his purpose.—At Detroit, Mich., three children of Mrs. Bernard Beecher, being left alone in the house, set it on fire, and two of them were fatally burned.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultations and lectures in the vicinity of Chicago.

Happiness.

The foundation of all happiness is health. A man with an imperfect digestion may be a millionare may be the husband of an angel and the father of a half a dozen cherubs, and yet be miserable if he be troubled with dyspepsia, or any of the disorders arising from imperfect digestion or a sluggish liver. Dr. Pierce's Pleasant Purgative Pellets are the safest and surest remedy for these morbid conditions Being purely vegetable, they are perfectly harmless.

MARDI-GRAS.

New Orleans and Mobile.

February 25th to March 3rd the Chicago and Eastern Illinois R. R., Evansville Route, will sell tickets to New Orleans and return at $25.00, and to Mobile and return at $23.00, which will be good returning until March 23rd.

It is the only route running coaches, and Palace Buffet Sleeping Cars Chicago to Nashville without change, and is eight hours quicker than any other. Daylight ride through Nashville, Decatur, Birmingham and Montgomery. Fast train leaves Chicago (Dearborn Station) 3:35 P. M. daily.

For further information address City Ticket Office Evansville Route, 64 Clark St., or William Hill, Gen-Passenger & Ticket Agent Chicago and Eastern Illinois R. R., 501 First National Bank Building, Chicago.

The copyright, plates, and material on hand of the Family Biography of Henry Ward Beecher have been purchased by Messrs. Bromfield & Co., Publishers, of 658 Broadway, New York, and the book will henceforth be sold through the Trade instead of by subscription. Messrs. Bromfield & Co. have also contracted with the Beecher Trustees to bring out the celebrated LIFE OF CHRIST in a completed form, either by issuing the second volume to match Vol I., which was published in 1872, by J. B. Ford & Co., or by bringing out the entire work in one volume.

Sufferers from Piles, Salt Rheum and all skin troubles will be thankful to be assured that *Tar-oid*, advertised in our paper, has a high reputation in the cure of piles and all skin diseases. It gets its name from Tar—a leading ingredient and very healing. Price, 50 cents.

While the March *Century* was being prepared the press was stopped in order to insert a paper by the Hon. Thomas B. Reed of Maine, one of the Republican leaders in the Lower House, on "The Rules of the House of Representatives," and it has peculiar importance from the fact that it not only calls attention to the present difficulties of the situation, but suggests changes. These changes it may be in the power of Mr. Reed and his associates in the next Congress to carry out.

James Whitcomb Riley will have a Congressional poem in the March *Century* entitled "Down to the Capital."

THE FINEST TRAIN IN THE WORLD!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath rooms, barber shop, library and dining car—a palace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

Passed to Spirit-Life.

Passed to spirit life, Chicago, Ill. February 11th, 1889, Esther, infant daughter of Howard and Pearl Bishop.

COME TO THE LAND OF

BIG RED APPLES

Pears, Prunes, Etc. Where the climate is so mild grass remains green during all the year. U. S. census report shows Oregon healthiest State in the Union. Rich lands cheap. Send stamp for an Illustrated Pamphlet to

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SURE CURE for PILES, SALT RHEUM

and all Skin Diseases. Send 3 2c stamps for Free Sample with Book. Sold by all Druggists and by TAR-OID CO., 78 Randolph St., Chicago. Price, 50c.

STARTLING DISCLOSURES

Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world, by THE BANNER OF LIFE, Published at 28 Canal Street, Grand Rapids, Mich. This paper is now far advanced in its second volume, and is the CHEAPEST SPIRITUAL PAPER IN THE WORLD. ONLY ONE CENT A COPY. FIFTY CENTS A YEAR. Its editor is a practical medium and is becoming famous for the wonderful cures he is performing magnetically, and now proposes to handle a certain element without gloves. On Tuesday, Feb 5, a gentleman entered his office, and after a 10 minutes magnetic treatment was able to see with his left eye, which had been TOTALLY BLIND for two years. This is only one instance. A 16-page supplement gives numerous cases of startling nature. FREE. FREE. FREE. FREE. One or more copies of THE BANNER OF LIFE, of special issue March 1, containing 48 pages. An edition of 25,000 copies is being prepared, so send names at once. We say free—we mean if you will also send the names and addresses of some of your friends who are Spiritualists, so we may also send them a copy. OR STILL BETTER. SEND 25 cents, a lock of your hair and the names of ten Spiritualists and five persons sick with chronic disease, and receive THE BANNER OF LIFE six months free, and a clairvoyant life reading of your past, present and future free. Also send two 2-cent stamps and obtain diagnosis of your case, if you are sick. PARTIAL TABLE OF CONTENTS of March 1: "In Sackcloth and Ashes" (ILLUSTRATED). "The Editor's Dream" (ILLUSTRATED). "There's Only a Few of Us Left" (ILLUSTRATED). Sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes (ILLUSTRATED), containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids Feb. 22, 23 and 24. "Latest by Telephone." Able contributions, etc., etc. Mention paper. Send name and address at once. THE BANNER OF LIFE, Grand Rapids, Michigan.



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Its strengthening effects are almost immediate.

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PRO... ...

The Religio-Ph... ...ical Publis... ...se.

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In these days of rapid improvements means of communication, growth of ... tific research and steadily increasing de... racy, excellence and completeness in all ... accommodates, instructs or profits the pu... obliges that a newspaper like the RELIGI... ICAL JOURNAL, which aims to keep abreast should be thoroughly equipped; and ... sufficient to command every resource of work every desirable avenue that pron... eeder.

In the exposition of the Phenomena a... of Spiritualism, of Spiritual Ethics, of Re... or science, an independent, intelligent, ho... e ally fair press is indispensable; by all ... plowerful far reaching and influential age. a newspaper the most eloquent and logica... writer would have but a comparatively limite... its aid, he can reach into thousands of home... a world-wide influence. What is true of ... and writer, has equal force with all he variou... for the betterment of the world.

The Spiritualist Movement has reached a s... it imperatively requires an abler press, a ... ard of culture in its teachers, a more orde... effective and business-like propagandism. A... atized method of investigating phenomena and re... ing results is gradually being evolved, and needs to further developed. A well-organized and endowed tivity for the instruction, care and development of s... sitives and mediums is almost indispensable to the velopment of psychic science. The keener the app... hension and broader the comprehension of causes, ... better able are we to deal with the perplexing sociol... ic, economic, political, and ethical questions now ... ing the world; and in no other direction is there s... promise of progress in the study of cause as in the p... chicalfield.

A first-class publishing house can be made the moter of all the agencies necessary to carry forw... such a work. With its newspaper, magazines, bo... branches for psychic experiment, missionary bur... etc., etc., it can satisfactorily and with prompt acc... plish what is impossible by such inadequate meth... as now prevail, and as have hitherto marked the h... tory of Modern Spiritualism.

To lay the foundation of what it is hoped will in ti... grow into a gigantic concern, a license has been secure... from the Secretary of State of Illinois to organize th... RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chica... go, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS in ONE THOUSAND SHARES of FIFTY DOLLARS each. Th... Commissioners have opened books for subscription... Fifteen Thousand Three Hundred Dollars have alrea... been subscribed. Two of the subscribers are men promnent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leav... bequests. One of the important purpose... Religio-Philosophical Publishing House ... hold, use and convey any and all propert... personal or mixed, and all bonds, pr... agreements, obligations, and choses in a... that may be bestowed upon it by bequ... trust, and use the same in accordance ... et of the trust when imposed, or discretion... when bequest or gift is unconditional.

The Commissioners have decided to publicly nounce the enterprise and to solicit stock subscripti... from the JOURNAL'S readers. It is hoped that a con... erable number will be found ready to take not less t... twenty shares, or one thousand dollars each; and th... a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, *Thirty-three thousand six hundred and fifty d...* ...are ought to be promptly taken. ... the stock pay a fair dividend is highly probable, and subscri... to the shares will be guaranteed five per cent. annual ... dends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each sh... share-holder, and to his heirs or assigns after him copy of the JOURNAL without further cost; and to lar... holders in proportion.

Those desiring to subscribe will please promptly wr... to the Chairman of the Commissioners, John C. Bun... Chicago, notifying him of the amount they will tak... There are, no doubt, friends so interested in the JOURNAL and all that promises to advance the interest Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; an... they are invited to correspond with Mr. Bundy upon th... matter.

FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich. Will se... for low cash price, or exchange for Chicago property. Addr...

J. HOWARD START
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"ERADICATOR."

The wonderful preparation for removing "superfluous hair" from the face, neck, and moles instantly. Positively no pain, scars, or blemish. Send 50c for sample package and circulars.

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A NEW BOOK.

Studies in the Outlying Fields of Psychic Science.

I have contributed to various journals during the past ... sections from a work on Psychic science, which embodies ... inspirations given me on the spiritual nature of man, in connection with his physical existence and independent ther... of. Those who have read these articles will at least partially understand the work. It essays to unitize and explain th... vast array of facts in its field of research, which hither... have had no apparent connection, by referring them to common cause. The leading subjects treated are as follow... Matter, Life, Spirit, Mind; what the senses teach of the world... and the doctrine of evolution; scientific methods of the study... of man and results; What is the Sensitive State? Mesmerism... Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams... Sensitiveness induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer, in the Light of Sensitiveness... and Thought Transference; Immortality—what the Future... Life must be Granting the Preceeding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations...

I hope to publish the work the coming spring, but desire to secure the co-operation of those interested in this subject by receiving at once, in advance as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced as suits their convenience.

The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be $1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Fraternally

HUDSON TUTTLE,
Berlin Heights, Ohio.

MEDIUMSHIP.

—A—

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ONE.

canst not see my Face."—[Exodus xxxiii.,

"The Power that the universe manifests to us is utterly inscrutable."—[Herbert Spencer.

Truth is never foe to truth,
Science has no war with faith;
Different though the tongues they speak,
One the word that either saith.
Faith, in dream, a ladder sees
Heavenward reaching from the sod;
Science slowly builds and climbs,
Climbing, buildeth up to God.

"Not by whim and not by change
Is the world's great order moved;
Law eternal changeless rules"—
Science cries: 'Yes, I have proved
Not through all eternity
Doth an atom thrill in vain;
'Is' but joins 'Was' and 'Shall be'—
Links in Nature's endless chain."

"Meeting not, with partial gaze,
Links and atoms one by one,
Mine," cries Faith, "the boundless Whole.
Never ending ne'er begun.
'How' and 'Why' I seek not. 'Law?'
This word, too, shall men outgrow--
'Was' I now not, nor 'Shall be;'
Only this—God is—I know."

Not a senseless, huge machine
Is this universe to me;
Nature is the living smile
Of the face I may not see,
'Tis the Power that lights the sun,
And whirls earth from night to day,
Bids the woodland minstrel sing,
Bids the soul of man to pray.

Truth hath never war with truth,
Science finds no foe in faith;
Unto him that knows its tongue
One the word that either saith.
Science slowly builds a stair,
Faith sees that by angels trod—
Brother, climb by which thou wilt;
Either leads the soul to God.
—[By Solomon Solis-Cohen, in the *Christian Register*.

If, when the old year glides away
A weary wraith, in the snow and the cold,
We could but begin in the new year's day
A clean new life, and could drop the old—
Old sins, old shames, old thrusts of pain,
And the myriad things God only knows;
And into the sweet year, clear of stain,
Could step with the freedom of full repose,
What blessing untold would to us be given!
Scarce in our hearts would be room for heaven!
—*M. E. Sangster.*

W. H. Holabird of Pomona Valley, California, will plant 650 orange trees this spring. This will give him an orchard of 30,000 trees, the largest orange orchard in the world.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

We notice that Wm. Henry Maule, the Philadelphia Seedsman, offers more liberal cash prizes than ever before, for vegetables raised from Maule's seeds during the coming season. Every reader of our paper who has not already received his beautifully illustrated catalogue for 1889, should at once send for it. It can be had for the asking, by addressing Wm. Henry Maule, Philadelphia, Pa.

Watch Laredo, Texas. See advertisement in this paper.

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of the hair.

To the young face Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Consumption Surely Cured.

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A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, $1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, $1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, $2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover 25 cents.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Minn.) *Advance* says:

"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders Price $1, postpaid.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to the office.

The date of expiration of the time paid for, is noted with every subscriber's address. Let each subscriber examine and see how his account stands.

Numbers of any particular date over four years, 10 cents each.

Rich and Poor,

Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of **Ayer's Pills.** Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated; contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

"I have derived great relief from **Ayer's Pills.** Five years ago I was taken so ill with

Rheumatism

that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." Peter Christensen, Sherwood, Wis.

"Ayer's Pills have been in use in my family upwards of twenty years and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afford greater relief than any other medicine I ever tried." —T. F. Adams, Holly Springs, Texas.

"I have used **Ayer's Pills** for a number of years, and have never found anything equal to them for giving me an appetite and imparting energy and strength to the system. I always keep them in the house."—R. D. Jackson, Wilmington, Del.

"Two boxes of Ayer's Pills cured me of severe

Headache,

from which I was long a sufferer. —Emma Keyes, Hubbardston, Mass.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

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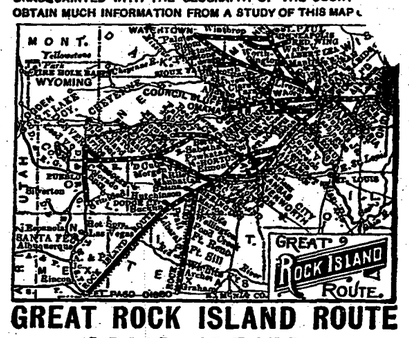
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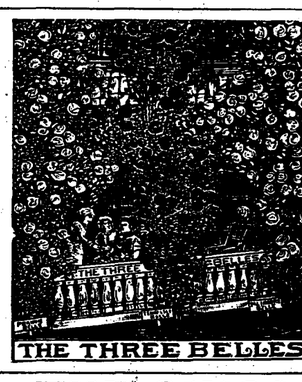
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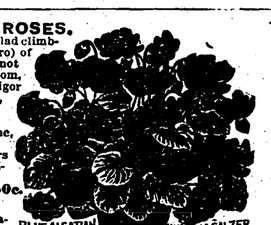
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(Continued from First Page.)

...e powers, good and evil, be given ...portunities to come in contact with ...influence us, if, on the other hand, ...e not given a corresponding power to ...detect their natures, to put ourselves in harmony with the good, and to protect ourselves from the evil? That is the first lesson set for us to learn, yet how few of us are learning it!

We cannot associate with evil spirits, either in the flesh or out, without being dragged down nearer their level, unless we ourselves be raised to a high moral and spiritual elevation. In the Spirit-world those only are ministering angels to the darker spheres, who have passed on to higher condition of life, and from whose very persons emanate an atmosphere of goodness and of light. Thus the second lesson for us, if we would wish to be instruments for the redemption of lost spirits, is to bring ourselves up to that standard of moral purity and spiritual exaltation in which we shall receive no harm from them. Can we do it? Not every one, nor at all times. "Dost thou not comprehend that it needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valor, to pass the threshold and disdain its foes? Science avails nothing for the rash and for the sensual."

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As it happened, Lord Beaconsfield was one ... the few English statesmen to whom Oliphant was not personally known, until one ...ay they chanced to meet in the hall of the ...thenæum Club. An interchange of casual ...emarks led to a conversation. They saunered out and strolled along Pall Mall togeth..., and the result was a warm invitation to ...ghenden, where Oliphant passed some ...reable days. As a conversationalist, or ...her a talker, he was unrivaled, and we ...e often thought he must have resembled ...tt in the easy flow of his anecdotes, and ...miniscences. It would be wrong to call ...n admirable *raconteur*, for that might ...ply formality and preparation.

...he charm of his talk was its simple sponeity; start a subject and he would be car... along in an awakening of associations ...n one illustration to another. We have ...him listened to in silence and with ea... attention through a long evening by pro...nal talkers who had no mean ideas of ... own powers. He disarmed jealousy by ... absolute freedom from self-assertion; ..., though he must have been fully con...s of his own talents, his modesty was as ...ffected as his manner was unpretending. ...lieve he never lost a friend, as he nev... ...ne; and his friends during his long ...n his country could never forget ... he would turn up unexpectedly ... his general habit, they would ...come the most delightful of ... He shone in London society ...eason or ..., when he wrote "Piccadilly" and contributed to the Owl, if he did not actually edit and originate it. But he was as careless of social opportunities as of others that offered him more serious advantages, and society appreciated him none the less because he was unostentatiously indifferent to its flatteries and seductions. He disliked the frivolities he genially satrized, and sought his associates among the intellectual. Latterly it might have been all the better for his health had he declined some of the many engagements that were pressed upon him; but he had to pay the penalty of his popularity, and so in London he always lived more or less in a whirl.

But, indeed, perpetual movement and excitement of one kind or another were his natural elements. He had persuaded his parents not to send him to the University, when he told them—which proved to be very true—that he had best be sent "to school in the world." He passed at the Scotch and the English bars, though he could never have had any serious intention of settling to the drudgery of the law. He tried Parliament, although too late in life, only to "cut it" after a short trial, like the versatile Tip of "Little Dorritt." He would assuredly have made his mark as a politician had he taken early to a Parliamentary career and stuck to it. Yet even had he been seated on the front benches, we can hardly conceive Laurence Oliphant enduring with any patience the dilatory dreariness of contemporary debates. Diplomacy would have undoubtedly suited him better.

At Washington, where, as he said himself, a treaty was floated on floods of champagne; among the red Indians, among the woods and lakes that have since been appropriated by the Canadians; in Japan, China and elsewhere, he proved his capacity for dealing with men and comprehending them. His services were so highly valued by Lord Elgin—and there were few more capable judges—that he gave them, although reluctantly, over and over again. We believe that Lord Russell would have made him Minister in Japan, but Oliphant was, not unnaturally, disgusted with the country where he had been maimed and well nigh murdered by a Japanese swordsman on the occasion of the memorable onslaught on the Embassy. Had he gone into diplomacy he would have exchanged Paris for the La Plata, rather than remain on duty too long in the same place.

For Oliphant was essentially the rolling stone which gave the title to his lively volume of "Autobiographical Reminiscences." And what a story that volume tells, although merely a selection from the numberless adventures of his indefatigable and observant life. A mere boy, going out to join his father, the Chief Justice of Ceylon, he was presented on the outward voyage in the Red Sea to the Imaum of Muscat. He came back to Europe to travel with his parents in the revolutionary year of 1848, when, after witnessing the popular insurrection in Rome, he had a narrow escape from death during the Neapolitan bombardment of Messina. Back in Ceylon, he casts his spells over Jung Bahadoor, who invites the agreeable young Englishman to accompany him to Nepaul. He is so excited by the success of his vivid narrative of the trip, that he determines to take to authorship as an occupation. Coming to Europe, and finding his proposed route in one direction barred, he strikes out another. By one of those lucky chances which were perpetually happening, he publishes a volume on the Crimea and the Black Sea immediately before the outbreaking of the war. It brings him notice and the best introductions, and thenceforward in the impulse given by his qualities he is passed on from one Minister to another. He is consulted by the War Office, and volunteers his plan of campaign; he makes his stipulations for a subsequent Oriental mission with Lord Clarendon when going abroad with Lord Elgin as private secretary; and when his return is delayed owing to the responsible appointments pressed upon him, he writes another political *brochure* by way of refreshing Lord Clarendon's memory.

It would be hopeless within the limits of an article to follow him through the incidents of his subsequent career. He knew as little of fear as Lord Nelson, and repeatedly proved his personal courage. In the Chinese war the civilian was foremost among the stormers when the scaling ladders were planted against the walls of Canton. And when he was acting as war correspondent with the Duke of Mecklenburg's army in 1870 we have been told that the German sharpshooters were often expostulating with him for the rashness with which he wantonly exposed himself. He tells us in his "Reminiscences" that in that campaign he was in the habit of always going in advance in his carriage, as he was more likely to find bed and supper in the debatable ground that was impartially raided by the light cavalry on either side. We believe that this profound religious faith, with his remarkable faculty for falling on his feet, had led him to believe in the destiny which would protect him till his hour was come. As to the faculty of lighting upon his feet, we may recall one notable example. He had gone to America with his friend Delane, the editor of the *Times*, and when they parted Oliphant turned up at the mouths of the Mississippi. A supplementary fillibustering expedition was on the point of sailing for Nicaragua, and the temptation to join it was, of course, irresistible. Arrived off the coast the expedition was "sequestrated" by a British squadron, and subjected to strict confinement previous to a formal trial. Naturally, Oliphant found in the Admiral a cousin of his own, and instead of being placed under hatches and sentries, was hospitably entertained in the flagship.

At one time he was much interested in trans-atlantic telegraph companies, and had he renounced travel, literature and journalism for speculative investments, he might have made a fortune in finance. Yet the shrewd Americans and Englishmen who employed him as their agent knew that apart from worldly affairs he was what their world calls a dreamer and an enthusiast. Into an analysis of the sources and steady development of his religious beliefs we have neither the space nor the knowledge to enter. That his convictions were sincere and profound there can be no question; and, as they guided him latterly in all his conduct, so we knew they had been influencing his reflections in comparative early days. Read in the light of his later life, the allusion to the Prophet in the last pages of "Piccadilly" is significant enough.

If similar phenomena had not been of frequent occurrence, we should marvel more at the way in which the brilliant and penetrating Oliphant submitted himself with servile obedience to the capricious dictatorship of a commonplace impostor. But the fact inclines us all the more to distrust the data on which he has based the scheme of his "Scientific Religion." Harris the heaven-sent apostle, asserted his supremacy by setting the gifted neophyte to do the humblest work. In proof of the absolute ascendency he asserted we can quote one remarkable incident. Oliphant was acting as the *Times'* correspondent in Paris during the Commune. Though he was drawing handsome pay for the benefit of his community, it pleased the Prophet to order him back.

Oliphant deeply interested in his work, for once hesitated to obey. There came a second and more pressing summons, with a warning that a sign would be sent if he were still disobedient. Within a day or two occurred the absurd peace demonstration in the Place Vendome. The Communists poured a volley into the pacific procession, and the Place was strewn with the dead and wounded. Oliphant, who was lodging around the corner in the Hotel Chatham, helped to drag some of the victims into the offices of Blount, the banker. But forthwith he sent in his resignation to his employer, packed up his traps, and took his passage for America.

We can say nothing here of the plans for the colonization of Palestine, and the more fertile land of Gilead by Jewish settlers over which he spent much time and temper in Constantinople, and, we fancy, a good deal of money. Every one knows, or ought to know, how the last years of his life were spent at Haifa, in the Holy Land, or in his cooler summer retreat on the heights of Carmel, overhanging the slaughter scene of the priests of Baal. But every one does not know what a blessing his residence was to the natives; how constantly he stood between them and Turkish exaction; how habitually he helped them in their needs, with timely advances of money at moderate interest; and how entirely he had gained the confidence of the people, till he was accepted as the unofficial judge and arbitrator, from whose impartial sentences there could be no appeal. Oliphant will be much missed in England, but we fear that the poor villagers of Mount Carmel and the Plain of Sheran have far graver reasons to lament.—*Saturday Review.*

AN OPEN LETTER

To the Members of the Legislature of Pennsylvania on Impartial Taxation.

GENTLEMEN AND FELLOW-CITIZENS:

The subject of a new revenue law is soon to come before your honorable body, and I venture to call your attention to a few points bearing upon this subject.

Thirty-eight years ago the Commissioners of the County of Philadelphia, aided by the City Solicitor, presented to our State Legislature a memorial upon the subject of the laws exempting certain property from taxation. The amount of property then exempt in this county, at a very low nominal valuation, was set down at $10,586,415. According to well-known figures, found in official reports of the United States, regarding the average annual increase of the value of church property, these figures would now probably reach $50,000,000 or more. The amount of property now exempt from taxation in our entire State probably exceeds $200,000,000, and might reach $300,000,000. I have no official figures on this subject from our commonwealth, but I notice that in New York the State Board of Assessors estimate the amount of property in that State exempt from taxation as exceeding $500,000,000, and in Pennsylvania the figures can not be very much less.

Allow me, gentlemen, to call your attention to the following suggestions:

I. Our existing laws exempting church property from taxation undoubtedly conflict with the III. Section of our Bill of Rights, which provides that "no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent."

The exemption of church property from taxation virtually compels tax-payers to support, against their consent, all places of religious worship so exempt. True, this is done indirectly, but the result is the same as if the tax-payer were compelled by direct legislation to support churches with which he may have no sympathy and whose dogmas he may abhor. He is compelled to contribute to church support just as much as his own tax is increased in consequence of the exemption of church property from taxation. If these unjust tax-laws are continued, tax-payers should carry their grievances to the courts for judicial relief, and sooner or later it will be done.

II. Our present laws exempting certain property from taxation are unjust and oppressive, and should be repealed. They impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich. It is said that property exempted from taxation is public property devoted to the public good. This is only in part true. Moreover, multitudes of tax payers not only do not believe that the dominant churches teach a sound morality, but instead certain dogmas of the dark ages which logically have an immoral tendency.

The Rev. Dr. Wayland, in his "Political Economy," well says:

"All that religious societies have a right to ask of the civil government is the same privileges for the transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happen accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It can not be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support."

If the old American axiom be true, "that where there is no representation there should be no taxation," it is equally true that property exempt from taxation is not entitled to protection. As has been shown, tax payers are not only "compelled" to "support" institutions and societies which pay not a dime for the maintenance of municipal and State authorities, for preserving life and property, but they are liable to a further special tax to pay to exempt property-holders for property destroyed or injured by a mob or riot. Of this injustice Philadelphia and Pittsburgh have had more than one example.

No system can be just based upon a principle of injustice. A religion that is true does not need pecuniary aid from the State, directly or indirectly. The church would grow in public esteem if it would voluntarily practice justice and right and refuse to accept State aid through tax-laws which violate every principle of equity and honesty.

Senators and Representatives of this great commonwealth, the question of the taxation of church property has got to be met soon, and you might as well deal with it now while you are wrestling with the important subject of taxation.

President Grant in his message (1875), thus treated this subject:

"In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or State, amounted to $87,000,000. In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874, he said:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

The old Democratic party, true to the principles of Thomas Jefferson, declared in its National Conventions of 1876, 1880, and 1884 against everything looking to a virtual union of church and state, and the Republican party has explicitly and repeatedly done the same thing. Will not our statesmen of all political parties in our grand old Keystone commonwealth examine this subject of impartial taxation and promptly wipe out the public wrong of the exemption of church property from equal taxation with other property? The people are ready for such a reform, and if not voluntarily made by our Legislature the *vox populi* will soon be heard in no uncertain tones. Your obedient servant,

RICHARD BRODHEAD WESTBROOK.

No. 1707 Oxford Street, Philadelphia, Feb. 12, 1889.

J. C. Wright in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The spacious parlors of 451 Washington Ave. were thrown open on Wednesday evening of last week by the Hon. A. H. Dailey and his wife, for a reception to J. C. Wright. The rooms were crowded. Mr. Dailey presided. In opening the meeting, he said: "Mr. Wright is no stranger. He does not need any introduction. I look on him as the finest exponent of Spiritualism in any country and a speaker equaled by few."

The lecturer then went to work at once to show that body and mind are constitutionally related; that the one affects the other; that mental states affect bodily states, and that bodily states affect mental states. The character readings were of a scientific character. Much was said about the brain and nervous system. It seemed as if George Combe had come to life again. The audience reluctantly departed at 10 o'clock, Mr. Wright having spoken one hour and three-quarters. These lectures will do great good in Brooklyn, and will be appreciated by Spiritualists and students of psychology.

INEVITABLE PROGRESS.

The natural effect of a general education of the masses in the school room and by the press, must result in a great revolution of belief, habits and government. Already great changes are beginning to appear. Established forms, venerable customs, and long recognized principles are giving way before the demands of the people. A free state is consistent with a free man. No state is safe without well managed schools. The child is father to the man. The democratic spirit is abroad, the priest and magistrate are not any longer endowed with supernatural prestige. The era of credulity is going. Intellectual freedom will necessarily lead to great diversity of opinion on subjects of speculation. The decline of faith will be inevitable. Men will turn to the discussion of fundamental principles, and question the authority of general usage and dogma, to the great grief of conservative minds. Cautious reasoners a century ago looked with horror on a discussion that invaded settled beliefs on life, liberty and license. To day a man can attack the dogmas of Christianity before a cultured audience, and it will respond warmly with applause. The socialist boldly attacks the private ownership of the soil, and statesmen listen and realize a coming problem for future settlement. Dying religions ideas awaken the intensest alarm in the religious mind.

The institution of marriage is no longer regarded as a divine union by law, and the question comes, "Is Marriage a Failure?" These are signs of the times, the finger tips of progress. Again, a new order of political economists affirm that the profits of trade and manufacturing industries belong to labor and not to capital. The twentieth century politician will be up to the ears in the discussion of economic and socialistic problems. The forces of labor confront the forces of capital. It will be a long and a bitter struggle. The end of the twentieth century will be as unlike the end of the nineteenth as a summer in Africa differs from a summer in Greenland.

The action of an enlightened intellect in untrammeled discussion will be the best protection against corruption, partisan violence, and utopias of all kinds. Liberty and progress will be mutually self-sustaining. It cannot be that a state of society which involves so much suffering as this, can be the best work of liberty and reason. A state in which poverty increases and wealth is absorbed by the few is a civilization little removed from the repulsive features of primitive barbarism. Man's highest nature will contrive a plan of ultimate redemption; probably not in this epoch, but it will come.

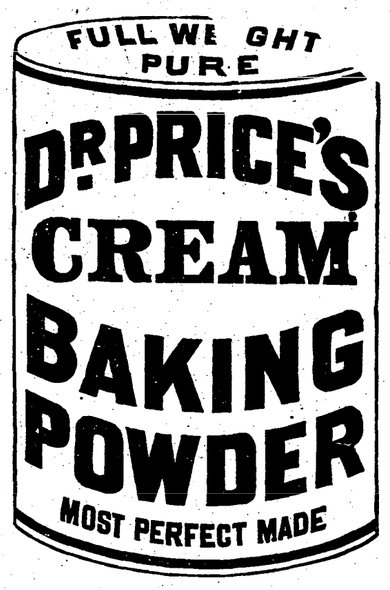
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The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, have made some recent improvements in their goods which will be of interest to our lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothing. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

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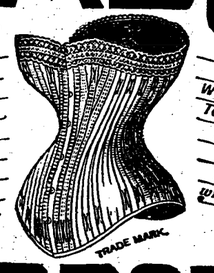


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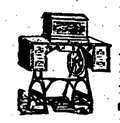
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